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## PROPOSALS, &c.

GENTLEMEN,

THE case of subscription to doctrines and forms of worship, composed by fallible divines, and enjoined by human authority for public use, has been so often and so particularly examined and debated, that there seems to be very little room for new information on the subject.

The principle upon which the protestant reformation from popery was undertaken, conducted, and justified, is, that “Holy scripture contains all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.”\*

\* In the Statutes given by Queen Elizabeth to Trinity College, in the University of Cambridge, the following Oath is appointed to be taken by every Fellow in the Chapel before his admission: “I, N. N. do swear and promise in the presence of God, that I will heartily and stedfastly adhere to the true Religion of Christ, and prefer the authority of Holy Scripture before the opinions of men; that I will make the word of God the Rule of my Faith and Practice—and look upon other things which are not proved out of the



Concerning what is or is not read in the scriptures, there can be no great difficulty. The point chiefly to be considered by the sincere protestant, is, what may or may not be proved thereby. Concerning which, amidst the great variety of doctrines which occur in the course of every clergyman's studies, difference of judgment is natural and unavoidable.

On these disputable points, the original protestant principle reserves to every man his right of private judgment. In forming this judgment rightly, every man's conscience must be concerned; and if he meets with a doctrine which, after diligent and impartial examination, he believes may not be proved by scripture, his conscience will require him not to subscribe or assent to that doctrine, as such.

Had this been duly considered by our first Protestant reformers (who strenuously and uniformly asserted the right of private judgment, in opposing their Popish adversaries) they would more readily have perceived that the establishment of the doctrines they agreed upon in the year 1552, might, in its consequences, infringe upon that valuable Protestant privilege on which they founded the propriety of their dissenting from the church of Rome, and in the event, derive upon them, and their successors, the reproach of overturning

“word of God as human only. That I will readily with all my  
 “power oppose doctrines contrary to the word of God—That in mat-  
 “ters of Religion I will prefer Truth before Custom—What is writ-  
 “ten before what is not written.”

*See Introduction to CLARKE'S Scripture Doctrine of the Trinity.*

their own principles, and requiring of *their* disciples, what they would not suffer him, whom, with respect to a Primacy of order, they allowed to be the first Bishop of Christendom, to require of *themselves*.

Archbishop *Cranmer* was no more infallible than Pope *Leo X*. He could not be certain that every man equally learned, and equally honest with himself, would see the scriptural proofs of *his* articles as clearly as he supposed he himself saw them. *Parker*, his Protestant successor, made considerable alterations in *Cranmer's* system. And *Laud*, as every one knows, had his objections to *Parker's*. And through all succeeding times, from the first uniformity-act under Queen *Elizabeth*, to the present hour, there have been leading divines, and among them not a few bishops, who in their respective works have *occasionally* proved points by Holy Scripture with a masterly precision, which all the wit and learning in the world, can never make to agree with some of *Parker's* articles.

The authority of Synods, Convocations, or other humanly authorised assemblies of divines, is of no more validity against the Protestant principle (the right of private judgment) than the authority of a *Cranmer*, or a *Parker*. We have the united testimony of both these reformers, that, "General Councils, even when gathered together by the commandment and will of princes, (forasmuch as they be assemblies of men, whereof all be not governed with the spirit and word of God) may err, and sometimes have erred,

“even in things pertaining unto God.” [The Latin hath it, *etiam in his quæ ad normam pietatis attinent.*] “Whereof things ordained by them, as necessary to salvation, have neither strength nor authority, unless it may be declared that they are taken out of the Holy Scripture.” [The Latin says, *nisi ostendi possint e sacris literis esse desumpta.*] The premises being equally true of national or provincial synods, the conclusion is equally strong against them, as against General Councils. And the question once more recurs, *Who shall be the judge?* The answer of the protestant is, *Every man for himself.* My vote for a Convocation-man cannot transfer to him the right of judging for me. In matters of faith and salvation, no man can have a substitute or a representative.

We have indeed been told, that the church of England does not propose all her articles to be subscribed as points necessary to salvation. But one would be glad to know where she draws the line, or makes any distinction to this effect. In her XXXVith. Canon she enjoins *all and every of these articles* to be acknowledged *ex animo*, and subscribed, as *agreeable to the word of God*. In her Vth. Canon she enacts that, “If any man shall affirm that these articles are, in *any part*, erroneous, he shall be excommunicated *ipso facto*.” That is to say, (as we are informed by her own Canonists) “accursed, devoted to the devil, and separated from Christ, and his church’s communion.” See *Godolphin* Repert. Canon. p. 625, 626. Is this an adequate punishment for those

who dissent from her in points *not necessary to salvation* ?

It is natural, Gentlemen, to suppose, that you, to whom this paper is addressed, not only see, but inwardly feel the incongruity of requiring of you this implicit subscription, when compared with the liberty wherewith Christ hath made us free, and the general principles of the Protestant reformation. It is highly probable, that you do not find *all* the established doctrines and forms of worship, to which you are obliged by law to subscribe, in perfect agreement with your private sentiments. And where you find they are not, the integrity of your own hearts, and your desire to edify the people committed to you, as public teachers, in truth and sincerity, must dispose you to wish to be delivered from this yoke of bondage, which every honest man, who, after an impartial and diligent study of the scriptures, differs from the public system, must bear with reluctance and regret.

In our present circumstances, the only attempt we can make to be relieved from this real grievance, is to apply by a decent and dutiful petition to the legislature, to have it removed.

Ourecclesiastical governors having declined to lend their hand towards our obtaining any relief (even the least relaxation of this hard and illiberal condition of our being admitted ministers in a Christian and Protestant church) on the plea, that the matter is intirely in the hands of the civil powers, have left us only to hope, that they will not oppose our reasonable and righteous endeavours to help ourselves.

The only objection that has been made on the part of our church-governors (at least the only one worth notice) is, that if the clergy should be released from their obligation to subscribe to the XXXIX articles, the church would want sufficient security of the *Orthodoxy* of her ministers. But *Orthodoxy*, we apprehend, is a term which, in the mouth of a protestant, should only mean, an agreement in opinion with the scriptures. And for the proof of such Orthodoxy, sufficient provision seems to be made, in the second question put by the bishop to every candidate for priest's orders, at the time of his ordination.\*

The great difficulty in framing and forwarding a Petition to Parliament for the relief in question, will arise from the dispersion of the clergy who wish for it, in different and distant parts of the kingdom, who are thereby disabled

\* Question. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal Salvation through faith in Jesus Christ? And are you determined, out of the same Scriptures, to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal Salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures?

Answer. I am so persuaded, and have so determined by God's Grace.

We have been lately informed that in some manuscript notes on the Liturgy, &c. intitled,—“Amendments humbly proposed” [by the late Dr. Clarke] “to the consideration of those in authority,” a Copy of which is presented to the British Museum, the following Query is put at the Head of the 39 articles. “Would it not be of service to Religion, if all Clergymen, instead of subscribing to the 39 articles, were required to subscribe only to the matters contained in the questions put by the Bishop (in the Office for ordaining Priests) to every person to be ordained Priest?”

(at least the major part of them) by low circumstances and other impediments, from meeting together, and concerting measures for effecting so desirable a deliverance.

To obviate this, and other inconveniencies, which may seem, on a superficial view, to attend an application of this nature, it is humbly proposed :—

1. That a few worthy and respectable clergymen, residing in, or within                    miles of the Metropolis, who are disposed to forward a Petition to Parliament for the purpose above-mentioned, shall meet together, and consider of a proper time and place for a general meeting of their like-minded brethren, within the said Metropolis.\*

2. That previous to the public notice for such general meeting, some eminent counsellor shall be consulted, and requested to give his advice in what manner such general meeting may be procured and conducted without offence, or without infringing the laws of this country ; and particularly, to give his opinion whether the established clergy (under the degree of bishops) are solely and singly, of all his Majesty's Subjects, precluded from the right of petitioning Parliament with respect to hardships and grievances attending their particular calling.

3. That the plan of a General meeting being thus settled, public notice shall be given of the time and place of assembling.

\* Since the first printing of these proposals, a meeting of the Clergy, &c. residing in or near the metropolis has been advertised for the seventeenth of July.

4. That at the first General meeting, such clergymen being present, as are willing and desirous to forward a petition to Parliament for relief in the matter of Subscription, shall subscribe their names to a paper purporting to be [Qu. association] a list of such clergymen as are disposed to apply to Parliament for such relief, which paper shall be kept by a proper person for the purpose of being subscribed by any clergymen who chuse it at any subsequent general meeting, or during the intervals of the general meetings hereafter mentioned: and all persons subscribing their names to the said paper, *and no others*, shall be considered as associated members of, and admitted to consult, speak and vote in the said General meetings.

5. That at the first General meeting a Committee shall be chosen out of the associated members by ballot, not exceeding the number of which Committee so chosen shall chuse a Chairman to preside at their respective meetings, and likewise at each General meeting, and also shall appoint from among themselves such person or persons as may be able and proper to execute the office of Secretary, &c. to the said Committee, and the said General meetings. This is nevertheless proposed with all deference and submission to the sense of the first General meeting, concerning the manner of electing their Chairman and other persons qualified and proper to act in any capacity for the purposes of continuing, adjourning, and otherwise regulating, such General meetings, and transacting the business thereof, so long as may be necessary.

6. That a Petition to Parliament shall be prepared by the said Committee against the second General meeting, setting forth in the most respectful and dutiful terms the hardship, incongruity, and inconvenience of requiring Subscriptions in the present established forms, of the Protestant clergy of this realm, and praying such relief herein as to the wisdom of the Legislature shall seem meet.

7. That the draught of this Petition shall be laid before the second General meeting, and submitted to the inspection and judgment of the associated members then present, and such alterations made therein as the major part thereof shall approve.

8. That the draught of the Petition being thus approved, shall be fairly engrossed for Subscription, and shall be forthwith printed, and copies thereof sent by the associated members to the Clergy of their acquaintance in the Country respectively, requesting that the said Petition may be communicated to their neighbours of the Clergy, and the sentiments of as many of their brethren thereupon as can be had, sent up to their respective correspondents of the association, to be communicated to the General meeting, with power to such correspondents respectively to subscribe the names of so many of the country Clergy, as approve of the proceeding, to the said Petition.

9. That to give time for the several answers to be received from the country, the General meetings shall be adjourned from time to time, (the intervals not to exceed fourteen days) during the space of six [eight or ten] months,



after which it may be supposed the sense of so many of the Clergy in different parts of the kingdom as are disposed to join in or forward such Petition, may in a great measure be known.

10. That a Book or Books be provided to enter and record the whole proceedings, as well of the General meetings, as of the several Committees, to be deposited hereafter in some public Library or Museum, to perpetuate the memory of so important a transaction, that whatever may be the event, our successors may see, there have not been wanting among their brethren, men, who employed their best endeavours to obtain relief from a grievance by which, it may well be supposed, many more have been distressed for two centuries past, than have been willing to complain.

11. That before the expiration of the said six [eight or ten] months, (some worthy member or members of the Honourable House of Commons being prevailed with to present the said Petition) six of the associated members, and no more, shall be chosen by ballot at a General meeting to attend the Honourable House with the said Petition, and then the event submitted to the providence of a good and merciful God, and the wisdom and piety of a Christian and Protestant Legislature, to whom may God in all things give the spirit of understanding and the fear of the LORD through JESUS CHRIST. Amen.

COPY OF  
THE  
*PETITION of the CLERGY, &c.*  
RELATIVE TO  
SUBSCRIPTION  
TO THE  
*THIRTY-NINE ARTICLES,*  
Offered on  
Thursday the 6th. of FEBRUARY,  
1772,  
TO THE  
HOUSE of COMMONS.



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*C O P Y, &c.*

To the Honourable the COMMONS of Great Britain, in Parliament assembled.

The humble Petition of certain of the Clergy of the Church of England, and of certain of the two Professions of Civil Law and Physic, and others, whose names are hereunto subscribed,

Sheweth,

**T**HAT your petitioners apprehend themselves to have certain rights and privileges which they hold of God only, and which are subject to his authority alone. That of this kind is the free exercise of their own reason and judgment, whereby they have been brought to, and confirmed in, the belief of the christian religion, as it is contained in the Holy Scriptures. That they esteem it a great blessing to live under a constitution, which, in its original principles, ensures to them the full and free profession of their faith, having asserted the authority and sufficiency of Holy Scriptures in—"All things  
" necessary to salvation; so that whatsoever is  
" not read therein, nor may be proved there-  
" by, is not to be required of any man that it  
" should be believed as an article of the faith,

“ or be thought requisite or necessary to salvation.” That your petitioners do conceive that they have a natural right, and are also warranted by those original principles of the reformation from Popery, on which the church of England is constituted, to judge in searching the Scriptures each man for himself, what may or may not be proved thereby. That they find themselves, however, in a great measure precluded the enjoyment of this invaluable privilege by the laws relating to subscription; whereby your petitioners are required to acknowledge certain articles and confessions of faith and doctrine, drawn up by fallible men, to be all and every of them agreeable to the said Scriptures. Your petitioners therefore pray, that they may be relieved from such an imposition upon their judgment, and be restored to their undoubted right as Protestants of interpreting Scripture for themselves, without being bound by any human explications thereof, or required to acknowledge, by subscription or declaration, the truth of any formulary of religious faith and doctrine whatsoever, beside Holy Scripture itself.

That your petitioners not only are themselves aggrieved by subscription, as now required, (which they cannot but consider as an encroachment on their rights, competent to them both as men and as members of a Protestant establishment) but with much grief and concern apprehend it to be a great hinderance to the spreading of Christ’s true religion: as it tends to preclude, at least to discourage, further enquiry into the true sense of Scripture,

to divide communions, and cause mutual dislike between fellow Protestants: as it gives a handle to unbelievers to reproach and vilify the clergy, by representing them (when they observe their diversity of opinion touching those very articles which were agreed upon for the sake of avoiding the diversities of opinion) as guilty of prevarication, and of accommodating their faith to lucrative views or political considerations: as it affords to Papists, and others disaffected to our religious establishment, occasion to reflect upon it as inconsistently framed, admitting and authorizing doubtful and precarious doctrines, at the same time that Holy Scripture alone is acknowledged to be certain, and sufficient for salvation: as it tends (and the evil daily increases) unhappily to divide the clergy of the establishment themselves; subjecting one part thereof, who assert but their Protestant privilege to question every human doctrine, and bring it to the test of Scripture, to be reviled, as well from the pulpit as the press; by another part, who seem to judge the articles they have subscribed to be of equal authority with the Holy Scripture itself: And, lastly, as it occasions scruples and embarrassments of conscience to thoughtful and worthy persons in regard to entrance into the ministry, or chearful continuance in the exercise of it.

That the clerical part of your petitioners, upon whom it is peculiarly incumbent, and who are more immediately appointed by the state, to maintain and defend the truth as it is in Jesus, do find themselves under a great re-

strait in their endeavours herein, by being obliged to join issue with the adversaries of revelation, in supposing the one true sense of Scripture to be expressed in the present established system of faith, or else to incur the reproach of having departed from their subscriptions, the suspicion of insincerity, and the repute of being ill-affected to the church; whereby their comfort and usefulness among their respective flocks, as well as their success against the adversaries of our common Christianity, are greatly obstructed.

That such of your petitioners as have been educated with a view to the several professions of Civil Law and Physic, cannot but think it a great hardship to be obliged (as are all in one of the Universities, even at their first admission or matriculation, and at an age so immature for disquisitions and decisions of such moment) to subscribe their unfeigned assent to a variety of theological propositions concerning which their private opinions can be of no consequence to the public, in order to entitle them to academical degrees in those faculties; more especially as the course of their studies, and attention to their practice respectively, afford them neither the means nor the leisure to examine whether, and how far such propositions do agree with the word of God.

That certain of your petitioners have reason to lament, not only their own, but the too probable misfortune of their sons, who, at an age before the habit of reflection can be formed, or their judgment matured, must, if the present mode of subscription remains, be irrecoverably bound down in points of the highest

consequence to the tenets of ages less informed than their own.

That, whereas the first of the three articles, enjoined by the thirty-sixth canon of the church of England to be subscribed, contains a recognition of his Majesty's supremacy in all causes ecclesiastical and civil, your petitioners humbly presume, that every security, proposed by subscription to the said article, is fully and effectually provided for by the oaths of allegiance and supremacy, prescribed to be taken, by every deacon and priest at their ordination, and by every graduate in both universities. Your petitioners, nevertheless, are ready and willing to give any farther testimony which may be thought expedient, of their affection for his Majesty's person and government, of their attachment and dutiful submission in church and state, of their abhorrence of the unchristian spirit of popery, and of all those maxims of the church of Rome which tend to enslave the consciences, or to undermine the civil or religious liberty, of a free Protestant people.

Your petitioners, in consideration of the premises, do now humbly supplicate this honourable house, in hope of being relieved from an obligation so incongruous with the right of private judgment, so pregnant with danger to true religion, and so productive of distress to many pious and consciencious men, and useful subjects of the state; and in that hope look up for redress, and humbly submit their cause, under God, to the wisdom and justice of a British parliament, and the piety of a Protestant king.

And your petitioners shall ever pray, &c.





A S K E T C H  
OF  
CONTRADICTIONS *and* INCONSISTENCIES  
IN THE  
OBLIGATIONS laid upon CLERGYMEN,  
IN ORDER TO QUALIFY THEMSELVES FOR  
MINISTERING IN THE CHURCH OF ENG-  
LAND, AS BY LAW ESTABLISHED.

[FIRST PRINTED, 1772.]



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### A S K E T C H, &c.

THE thirty-sixth Canon enjoins, that *for avoiding all ambiguities*—the Subscriber to the three articles there mentioned, “ shall subscribe in this order and form of words, setting down both his christian and surname, *viz.* I. N. N. *do willingly, and ex animo, subscribe to these three Articles above-mentioned, and to all things that are contained in them.*”

Among other things to be thus subscribed are these : “ That the book of common prayer, and of ordaining bishops, priests and deacons, containeth in it nothing contrary to the word of God ; and that all and every the 39 articles of religion are agreeable to the word of God.”

As this form of subscription is required for the purpose of *avoiding all ambiguities*, the distinction between subscribing to the said *three* articles, and subscribing to the *thirty-nine* articles, (mentioned by the late Dr. Nicholls, and others) as if they were two different things, is totally inadmissible, as well as all schemes of *Latitude*, as these must imply, that there *are* ambiguities either in the articles themselves, or in the form of subscription ; or lastly, in the meaning\* of the subscriber.

The *sixth* article of the church of England declares, that “ holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.”

Dr. Thomas Rogers, whose exposition of the 39 articles, is said in the title-page, *to have been perused, and by the lawful authority of the church of England allowed to be public*; for proof of this *sixth* article, appeals to the following scriptures, *Deut.* iv. 2. xii. 32. *Josh.* i. 7. *Prov.* xxx. 5, 6. *Apoc.* xx. 18, 19. which texts import strong prohibitions to *add* to the word of God, or to *deviate* from it to the right hand or to the left.

But it is most manifest that in *other* articles there are very considerable *additions* to the word of God; and, as these *additions* must be subscribed and acknowledged by all subscribers in the terms prescribed by the canon, *all for the avoidance of ambiguity*; the subscribers are thereby obliged to disobey the solemn prohibitions contained in the texts above mentioned, even when, by their subscribing this *sixth* article, they are professing their obedience to them.

Mr. Welchman, in his latin tract on these articles, seems to have been aware of the *impropriety* of subjoining these glaring texts to any part of a system which so repeatedly contradicts them, and therefore totally omits them:\*

\* The fourth Edition is here used, of 1724.

but gives us in proof of the article, 2 Tim. iii. 15, 16, 17. and Matth, xv. 9. In the former of which passages, the *sufficiency* of the scriptures to make men wise unto salvation, is asserted; and in the other, a declaration that *they who teach for doctrines the commandments of men* (or as it is in *Isaiah*, from whence the passage is cited, *who teach the fear of God by the precepts of men*) *worship God in vain*. These texts indeed amount to much the same thing as those cited by Rogers, and equally condemn all *additions*, which can only imply the *insufficiency* of the scriptures to make us wise unto salvation, and the necessity of the *precepts and commandments of men*, to supply the supposed deficiencies in the *precepts and commandments of God*. They therefore who are required to subscribe this article in the sense of these scriptures, cannot be required to subscribe a number of *additional* doctrines contained in the other articles, and established as matters of *Faith*, without manifest contradiction to these scriptures.

Among other propositions inconsistent with this article, and these scriptures, is that clause in the *twentieth*, which asserts, that *the church hath authority in controversies of faith*. This destroys the appeal in the *sixth* article to the scriptures, as having an *exclusive* authority of deciding controversies of faith, and is a reviving of the romish error noted by Dr. Rogers, viz. That *the authority of the church, is greater than that of the sacred scripture*. And accordingly when he [Rogers] comes to expound this clause, he acknowledges, that this authority

is given [not only] to the church [as a convocation of clergymen] but, *to every member of sound judgment in the same*, whether he is a clerk or not: and all the texts he quotes import only, that every man, even a bishop, must confine himself to the doctrine of the *faithful word*, and therefore can have no more authority in controversies of faith, than any other man. But Mr. Welchman tells us another story; and for an explanation of this clause, sends us to Mason, Hooker, Potter and Field, who all of them proceed upon the principle of the romish tenet above mentioned; and, in effect, set the *sixth* article wholly aside. The texts brought by Mr. Welchman to prove the doctrine of this clause in *his own* sense, are, *Tit. iii 10. A man that is an heretic after the first and second admonition, reject*; and *1 Tim. i. 3.—That thou mightest charge some that they preach no other doctrine*. How he would apply these texts towards proving the authority of the church in controversies of *Faith*, does not appear; nor indeed does any thing else in his operations upon this article, but that the church *pretends to*, or *assumes* this authority to herself, without any warrant from the word of God.

For in the end of the same article it is said, that, “as the church ought not to decree any thing AGAINST holy writ, so BESIDES the same ought it not to enforce,” (the latin word is, *obtrudere*) “any thing to be *believed*,\* for necessity of salvation.”

But who shall be judge? For the liberty of

\* There is a various reading in the different copies of our Eng-

private judgment, granted in the *sixth* article, is wholly taken away, by the first clause of the *twentieth*: and the church will never acknowledge, either that she decides controversies of faith, by her authority *against* holy writ, or *obtrudes* any thing *besides* holy writ, to be believed for necessity of salvation.

However, if the 39 articles are to be considered as *expoundings* of scripture, it is a matter of fact that the church hath *obtruded* some propositions, (or enforced them by requiring subscription to them) to be believed for necessity of salvation; which many serious, sensible, and learned christians have judged to be *repugnant* to holy writ; and *others* which are *besides* holy writ, as not being mentioned in the same.

As subscription to these articles, attended with all this perplexity, confusion, and inconsistency, is, on this account, grievous to every one of whom it is required, so is it the more particularly grievous to clergymen of the established church.

Candidates for priest's orders, within a day or two after the time of subscribing to the liturgy and thirty-nine articles, that is, at the time of their ordination, have the following questions put to them.

“ Are you persuaded that the holy scriptures

*lish Articles.* In the *Collection of Articles, Canons, Injunctions, &c.* printed by *John Baskett*, printer to the Queen's most excellent Majesty 1713, the word is, *delivered*; it is remarkable enough, that this variation should have escaped notice so long, as this *Collection* was made, and probably authorized by the bishops, to accommodate the inferior clergy, who cannot afford the expence of the *Ordinances* dispersed in books of considerable price.



“ contain sufficiently all doctrine required of  
 “ necessity for eternal salvation, through faith  
 “ in Jesus Christ : and are you determined  
 “ out of the said scriptures to instruct the peo-  
 “ ple committed to your charge, and to teach  
 “ nothing as required of necessity to eternal  
 “ salvation, but that which you shall be per-  
 “ suaded may be concluded and proved by the  
 “ scripture ?”

To which the candidate answers,—“ I am  
 “ so persuaded, and am so determined by God’s  
 “ grace.”

Nothing can be more solemn than this declaration of the candidate, whether we consider the circumstances with which it is taken, or the substance of the declaration itself. It is to be considered as a vow, *deliberately* and *voluntarily* made, and from which the maker cannot depart, without forfeiting the character of a faithful christian teacher. By this declaration, however, he, with the knowledge and consent of the bishop, before whom he had subscribed the articles, recovers his *christian liberty*, which he had before given up by his subscription. The whole matter is put upon his own *persuasion*, both with respect to the exclusive *authority*, and the *contents* of the scriptures ; and he here openly retracts his former subscription, so far as it refers to propositions in the articles, which, in his *persuasion*, are either *contradictory* or *additional* to the word of God.

The candidate is farther interrogated—  
 “ Will you be diligent in prayers, and in read-  
 “ ing of the holy scriptures, and such studies  
 “ as help to the knowledge of the same, lay-

“ing aside the study of the world and the  
“flesh?”

To which the candidate answers—“I will  
“endeavour myself so to do, the Lord being  
“my helper.”

Here the same church which hath so lately shewn her *authority in controversies of faith*, by requiring the candidate to give it under his hand, *that all and every the 39 articles of religion, are agreeable to the word of God*, supposes the said candidate to be deficient in his *knowledge* of the scriptures, and consequently deficient in his knowledge whether all and every the 39 articles, are agreeable to the word of God, or not; and accordingly exacts from him a solemn promise, that he will by diligent prayer, reading of the scriptures, and by such farther studies as may be helpful to this end, endeavour to acquire or improve his knowledge; which he cannot do, but by the full and free use and exercise of his own senses, understanding and judgment, according to the measure of capacity, with which it shall please God to qualify him; and all our experience hath shewn from innumerable instances, that, with respect to those who fulfill this promise to the utmost of their abilities, there is more than a possibility, that they should be persuaded in their progress, that all and every of the 39 articles are NOT agreeable to the word of God. And here again, with the consent and encouragement of the church, the candidate is restored to that liberty of private judgment, which by his *unambiguous* subscription to the 39 articles he had just before given up.

And yet (what must appear strangely inconsistent in the constitution of a protestant church) this same candidate, notwithstanding these solemn declarations, shall not be licensed to serve a cure, or be instituted into a benefice, or collated to a dignity, below that of a bishop, except he once more subscribes, *without ambiguity*, these same thirty-nine articles, and thereby once more resigns his liberty of private judgment to the authority of the church; and that perhaps after 30, 40 or 50 years spent in prayers and studies, and endeavours to understand the scriptures, and after a full *persuasion* for the greater part of that time, that not one man in ten thousand can without *ambiguity*, subscribe to the 39 articles in the terms of the 36th canon, or declare his unfeigned assent and consent to the same, as all beneficed clergymen of the established church are obliged to do.

And it is humbly suggested, to those to whom it chiefly belongs to redress this grievance of a learned and conscientious clergy, that while the ordination office remains in its present form, and these promises are exacted of the clergy, any other formulary proposed and substituted for subscription, instead of the 39 articles, (other than the holy scriptures themselves); whether by correcting and modifying the said articles, or by establishing any other creed or confession, of merely human device and human composition, will be liable to the same inconsistency with the promises and stipulations in the said ordination office, as the subscription to the 39 articles in their present state is, as

hath abundantly appeared by the various expedients proposed of late for this purpose ; which, by whatsoever authority or sanction they may be established, still are no more than the conceits of particular men, abounding in their own sense ; and through a sort of ambition wholly unjustifiable in the constitution of a protestant church, desirous of *having dominion over the faith* of their brethren and fellow servants.

*Feathers Tavern, Strand,*  
• *December 3, 1772.*

By Order of the Committee of the Associated  
Clergy.



# REFLECTIONS

ON THE FATE OF A

## PETITION

For RELIEF in the MATTER of

### SUBSCRIPTION,

Offered to the Honourable HOUSE of COMMONS,  
February 6th, 1772.

WITH

OBSERVATIONS on the Reverend Dean TUCKER's  
APOLOGY for the present CHURCH of ENGLAND,  
as by Law established.

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The SECOND EDITION, enlarged, and dedicated to  
Sir WILLIAM MEREDITH, Baronet.

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By a Member of a Law Society.

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*Domine DECAVE, vos estis iratus !*  
LUTHER.

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Nec gratius aliquid vel Deo Patri, vel Salvatori nostro, vel Doctrinæ Ecclesiæve Christianæ ejusque celeberrimæ parti, Ecclesiæ Anglicanæ, facturum me esse existimo, quàm Patri cœlesti cui soli competit jus conscientiæ leges figendi, Christoque, qui unicus Ecclesiæ dux et magister est, integram illam condendi Articulos Fidei *Ἀποδείκνυ* tribuendo, quam non nisi summo Ecclesiæ et Fidei nostræ detrimento, Patribus et Conciliis adscripsit non tantùm Ecclesia Romana, sed ij qui Ecclesiæ Anglicanæ præ ceteris genuinos Filios, immo Antistites se esse gloriantur, tamen Articulo sexto ejusdem Ecclesiæ aut palam cum Thorndicio nostrate renunciant, aut Doctrinas *αγραφους* introducendo, de Sacerdotio, propriè sic dicto, de Precibus pro mortuis celebrandis, atque alijs ejusdem generis permultis, eidem clauculum adversantur, et reformatæ Ecclesiæ unicum Fundamentum radicitus evellunt. Hæc diu mæstusque conspexi.

WHITBY.

Confessionis subscriptio, si hoc animo exigatur, ut testimonium præbeat omnimodi consensus, *periculosa* est ; si vero hac mente, ut ne in posterum quidem dissentire liceat, *tyrannica*,

GROTIUS]





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# DEDICATION.

To Sir WILLIAM MEREDITH, Bart.

SIR,

A VERBAL acknowledgement, though expressed in the warmest language of gratitude, would bear no proportion to the value of that generous assistance you gave to the supplicants whose cause is pleaded in the following tract, on the memorable sixth of February, 1772.

But inadequate as the meagre tribute of praise may be to the substantial services it is intended to acknowledge, it will, in the present case, serve to convince the public, that the associated petitioners for relief in the matter of subscription, were not more respectable for the merits of their cause, than happy in the patronage of an advocate, whose good sense and benevolence induced him to espouse the party of a few honest men, against a very general prejudice, strengthened and encouraged by that formidable leader, THE FASHION OF THE TIMES.

Good sense and benevolence, however, under the restraints of a fear of giving offence, would have done nothing for such clients as put themselves under your conduct in their application to Parliament. The man who with a view of reforming public errors separates himself from the common vogue of his contemporaries, will have occasion for an uncommon degree of courage to encounter the combinations of interested and indolent men, whom the fear on the one side, of diminishing their emoluments, and on the other, of increasing their labours never fail to unite in opposition to all reformation within the departments in which they are respectively concerned,

Such prospects, worthy Sir, had no terrors for you, nor for other honourable patriots, whom the very nature of the case called forth to plead for the petitioners at that critical period,

What impressions were made upon others by this prospect of opposition, can only be estimated by appearances. The argument was, that “there was neither *prudence* nor *safety*” in granting the relief in question, as having “a manifest tendency to endanger the public peace, and even the very existence of the established church.” But surely the former can never be a real object of discouragement, where the legislature is concerned, which cannot be supposed to want either courage to undertake, or wisdom to conduct a reformation, in much more arduous instances than the removal of subscription. The other could hardly be admitted otherwise than as a suggestion

*ad augendam invidiam*, after the plain proof that hath been given, how much the church established would gain by the alteration in an increase of honour and intrinsic worth, without the least hazard to those privileges and emoluments, upon which, perhaps, some of her sons might put a greater value. What apprehensions the *novelty* of *such* an application might occasion, in a cause which had not for more than a century come under public deliberation, one cannot say. Perhaps large allowances should be made for the alarm that is often taken, where consequences are estimated, not by what we see, but by what we conceive is hidden from us. When time has farther discovered the simplicity and integrity of the plan upon which the petitioners are associated, it may be hoped, that in a more auspicious hour, full justice will be done to them and their cause, and the groundless insinuations and pitiful sophistries of a sort of men (whose peculiar office it should be to teach others, that where *religion* and *conscience* are concerned, *secular motives* and *considerations* should have no place) will be found only among the lumber thrown by, when our ancestors set us the example, and gave us the unerring rule for all future reformati-  
ons.

To lay it down as a general maxim, that all reformation of ancient modes, even where errors and abuses are so palpable as in our present ecclesiastical system, would be dangerous either to the church or state, would have less impropriety upon any ground in *Europe*, than in GREAT BRITAIN, which hath so many

blessed fruits to shew of reformati<sup>o</sup>ns undertaken and accomplished, when the hazard was greater than it would be at this period, in the proportion at least of ten to one.

Why should not some reformation be attempted, in such cases particularly as are exactly similar to those which set our wise and pious ancestors to work? Why should we not endeavour to improve that plan which we are ready to own was left short, only because our early reformers did not outlive the glimmering twilight that immediately succeeds nocturnal darkness? The sun hath now risen upon us, and shines out, if not to *perfect day*, yet bright enough to give us a competent discernment of the faults and defects of the system we derive from them.

In running over the answers that have been given to these questions, we meet with much more *inconsistency* than should be found in the reasonings of those who set up for defenders of *uniformity*. That apology which takes the most with the present generation, and seems to receive a kind of national sanction from the practice of our clerical fellow-subjects, and which is addressed more especially to the associated petitioners, is to this effect.

“ If an expedient can be found, which will  
 “ answer the end of reformation particularly  
 “ in the case of subscription, there will be no  
 “ occasion to run the risk of the clamours and  
 “ discontents which would certainly be the  
 “ effect of a compliance with your petition.  
 “ This expedient, we say, is sufficiently af-  
 “ forded in the turn which the principles and

“ manners of our country have taken, since  
 “ the commencement of the current century.  
 “ Our improvements in arts and sciences, the  
 “ polite and benevolent intercourse these have  
 “ occasioned among men professing different  
 “ religions, and the *moderation* thereby intro-  
 “ duced into our *Divinity*, as well as *Politics*,  
 “ have gradually corrected that sourness and  
 “ bigotry which, by a strict adherence to an-  
 “ cient technical forms, so greatly incom-  
 “ moded the liberal minded examiners among  
 “ our predecessors. The age is now grown  
 “ wiser; and by allowing a large and almost  
 “ indefinite construction of the terms in which  
 “ those forms are expressed, hath accommo-  
 “ dated the most scrupulous with a liberty to  
 “ adopt any sense to which their private opi-  
 “ nions may lean.”

Without inquiring into the truth of this re-  
 presentation, we must suppose it to imply, that  
 if this expedient was not at hand, an actual  
 correction of our present forms would be ne-  
 cessary and unavoidable. If then it should  
 appear upon examination, that this alternative  
 is no better in quality, than those succeda-  
 neous drugs which indigent or knavish apothec-  
 aries substitute for more wholesome medicines,  
 and which, instead of restoring the health of  
 the patient, exasperate his distemper, it is but  
 reasonable that it should be exploded, and that  
 recourse should be had to the salutary pre-  
 scription which only can reach the root of the  
 disorder.

It is alledged then, on the other side, that  
 the introduction of an indefinite liberty of put-

ting upon express words, senses of which they were not *originally*, nor are yet *naturally* and *fairly* susceptible in matters of ecclesiastical import, must have a dangerous tendency with respect to commercial and governmental departments of state. It tends to countenance fraud and deception among the people in general, who will think themselves well justified by a precedent established by the example and authority of the church.

It has been generally understood, since the commencement of the protestant reformation at least, that the most substantial aid that religion, as distinguished from superstition, affords to the civil magistrate, consists in the influence which the principles of piety and righteousness have upon the hearts of his subjects, inducing them to civil obedience *not only for wrath, but also for conscience sake*. But of what use would this *influence* be to the magistrate, if the subject should have the liberty of distorting the words of his laws from their natural signification, to such senses as would leave it at the option of the subject, whether he would obey the law or not?

On some occasions the magistrate has been aware of the bad consequences of such evasions, and hath more particularly provided against it, as appears by the caution taken of the obligee in the end of the oath of supremacy: and if in other cases he does not require men to pledge their faith in the same solemn manner, it is because he depends upon the consciences and common sense of his subjects, that his laws

will not be perverted to any purposes contrary to the *intention* of them.

Pretences of *conscience* indeed, in the common affairs of life, would not be accepted in excuse for such perversion. The people are reciprocally interested in the good faith and integrity of each other; and it would presently be seen how little *conscience* is concerned in such subterfuges, should any class of men take upon them to interpret acts of parliament, deeds of conveyance, and bonds for money, with the same license that Dr. Tucker hath taken, in putting *his own* sense upon the seventeenth article of the church of England.

A late casuist, for reasons best known to himself, hath thought fit to shift off this influence of conscience in matters of religion, from the inward conviction of each individual, to the obligation of a mere outward conformity to the rites and ordinances in public use, whatever they may happen to be.

His master had unfortunately represented *religion* under the idea of an *engine*, invented by the magistrate to keep the multitude in order. The disciple, adopting this idea without the necessary qualification which the master's doctrine might possibly admit of, undertakes to defend *every establishment of religion under heaven*, to any of which, it is well known, a *general conformity* could not be enforced, without the wholesome severities of penal laws; or, what amounts to the same thing, without appropriating, all rewards exclusively, to the conformists.



But for as much as the religious establishment of the country where this casuist exercises his function, is supposed to have in it a mixture of *Christianity*, which is not very favourable to the coercions of civil authority in matters of religion properly so called, he is out of mere decency obliged to make room for a *Toleration* of non-conformists to *that* establishment at least. That is to say, to allow a liberty to those who object to the forms established, as not agreeable to the principles and doctrines of christianity, to profess their faith, and to worship God in modes more expressive of their own inward sentiments.

Upon these persons indeed, religion may be supposed to have an influence very different from that which arises from the mere terror of immediate punishment. But still, conformity having the exclusive benefit of all offices ecclesiastical and civil, of honourable distinctions, and lucrative emoluments, this inward influence will be of no use to the magistrate, who in his administration of civil government, cannot avail himself of the *consciences* of men, whom his religious system will not allow him to reward, or even to employ.

On the contrary, the magistrate will consider this sort of men, as enemies to his establishment. He knows that the human mind being tenacious of its freedom, and the human body having its natural demands not only for subsistence, but for plenty, and for ease and convenience in the enjoyment of it, the compound *man* will of course be desirous to accommodate himself both ways; and while his establishment

is considered as a bar to either of these accommodations, the magistrate will always be jealous, that the excluded members of his community are endeavouring to overturn it. In this view, his sole care will be to keep these people quiet, passive, and contented with their pittance, by reminding them from time to time, that the toleration allowed them, is not matter of right and justice, but of mere grace and favour; and that, should they disturb him by any attempts to enlarge their privileges, *strict conformity* will once more be the word; not unlike the expedient of the good woman, who to keep her unlucky boy out of a mischief, used to threaten, *if he would not be still, she would make him say his prayers.*

It is probable that the fellow labourers of this gentleman, even they who are equally disaffected to the petitioners, do not come into this system of universal conformity, even to the establishment of which they profess themselves members. Dr. Clayton, the late bishop of Clogher, makes a considerable difference between professing conformity to the *use* of ecclesiastical forms in public ministrations, and declaring an assent *ex animo* to the *truth* of the contents of them: and Hobbes himself, who makes conformity a duty upon the principle of absolute obedience to the magistrate, reserves to the conformist a liberty of private judgment, with respect to his inward persuasion in matters of faith; "because," as he says, "belief and understanding never follow men's commands." It is true, he adds, "If the king commands him to *say*, that he does not

subscribed under the *tuition* of Dr. Powell, might give such assent upon *his* authority; which was understood to amount to the Doctor's pledging himself to the candidate, that *he would stand* bound for the whole obligation incurred by the candidate's subscription, in the same manner as the obligation is laid upon the absentee by the oath of his proxy; *jurabis in animam*, &c.

This *inconvenience* arose so directly from the learned Doctor's expedient, that it was very sensibly felt; and was, very probably, not the least of the motives which induced the *men of authority* to consent to an alteration of the form of subscription. For when it was found, that this and the like subterfuges, would no longer conceal the iniquity and absurdity of imposing upon these youths a subscription of their assent to a variety of theological and political propositions, of which they could form no judgment, and that a *substitution* of something more *apparently* consistent with their portion of knowledge, was become in some measure necessary, care was taken to shift this *responsibility* from the shoulders of the *men of authority* by a *bonâ-fide* subscription, to those of the candidate himself.

The cant indeed was, that for a man to *declare himself bonâ fide a member of the church of England as by law established*, was equivalent only to declaring, that he was no papist, or presbyterian. But when the young man,\*

\* Dr. Thomas Blackburne, a physician at Durham, since deceased, then a candidate for a Bachelor of Arts degree, a Student of Peterhouse,

who chose rather to forego his degree, than to be insnared by this insidious substitution, had desired *in vain* to have this explanation authenticated by the public avowal of those who composed the new form, and who should best know their own meaning, the deception was at an end, the dexterity of the *manœuvre* in increasing the burden under the appearance of an alleviation, stood confessed, and was applauded by the orthodox fraternity, as a *coup de maître*, which perhaps was never outdone by the most refined politician in an Italian conclave.

The case of the petitioners, it is freely acknowledged, is materially different from that of these *Tyrones* in literature. The former are supposed to have examined, and in some competent degree, to understand the contents of those forms to which they are required to subscribe their assent: but forasmuch as the *agreement* of those forms with the scriptures, appears to numbers besides themselves, to be extremely *problematical* at the best, they plead, that it cannot be reasonable to require any member of a protestant establishment to attest by his subscription, that such agreement is *clear* and *unquestionable*.

The premises are proved, not only by the general use of the *succeduneum* above-mentioned, but by the multitude of controversies occasioned by the different senses put upon our articles by different subscribers, and carried on to great extremities, not by senseless bigots and wild enthusiasts only, but by sober, serious, and learned men, few of whom, per-

haps, would have joined the petitioners in their application, to have subscription to the scriptures *alone*, substituted for subscription to the articles and the liturgy.

Three or four pamphlets published by the Doctors Waterland and Sykes, are sufficient to prove and illustrate the case in question, and to justify the petitioners in drawing their conclusion from the genuine principles of the protestant religion.

The former of these worthies thought that the predestinarian articles were fairly susceptible of an arminian sense; the latter was of opinion, that the trinitarian articles might be honestly subscribed by an arian. Mr. Toplady would undoubtedly say, that Dr. Waterland must have prevaricated; and Mr. Jones of Pluckley would say the same of Dr. Sykes, and both of them perhaps, with united voice, would pronounce these doctors to have been heretics.

Ecclesiastical heresy, indeed, the candor of the present age hath reduced to a very small matter, and the petitioners might make themselves tolerably easy under the reproach of it, in company with more considerable men.

But the common sense of mankind does not want the sagacity of Messieurs Toplady and Jones to point out to them the evils of prevarication, and whether the imputation of it is incurred in a civil or an ecclesiastical capacity, it will always be understood, where it is allowed, to be subversive of the good faith and integrity that have always been thought necessary to cement the bonds of civil society.

The petitioners are not alone in supposing the *succedaneum* in question to be too thin a covering, to conceal the prevarication of those who make use of it to excuse their subscription : and if among those who have taken the pains to be informed of the nature of the case, this *succedaneum* should be found to be the general expedient of *reconciliation*, (as it is now thought to be) the *prevaricators* whom the civil magistrate permits to enter into the church will not be *few*; and he may come in the event, to buy his present peace too dear, by dispensing with an article so essential to the stability of his government, as the *good faith* of the individuals whom he employs in the important office of teachers of religion.

If the alliance between church and state is any thing more than an ideal rêverie, it should seem by the manner in which it is executed, either that the state hath made a very impolitic bargain, or that the church performs her part of the contract very imperfectly. In the present appearance of things, the state pays the church for much more work than is really done, even in the way of mere conformity; and though the state may chuse, for reasons of its own sort, to connive at this superficial service, yet if religion has any real hold on the *conscience* of the church, the church must be sensible, that her solemn engagements in entering into this alliance, are not at all consistent with her eating the bread of the state for nought. Nor is there any way of reconciling the practice to the hypothesis, in this case, but by a

sort of reasoning, which will equally justify the lay-subject for neglecting his duty in the most consequential provinces where the state employs and trusts him. No one who has his eye upon what is passing in the world, can be ignorant, that the application of this reasoning is making an alarming progress in departments which have no connection with the church; and when this mode of *apologizing* and *dispensing* is become the general fashion, it will be little comfort to the statesman to reflect, that he was able to preserve his present peace by an expedient, which is gradually wresting the reins of government out of his hands.

The petitioners probably were not inclined to lay any stress upon these political consequences. It was sufficient, they imagined, to gain them a favourable hearing, that they professed themselves christians and protestants, and that the principle on which they grounded their petition, was no other than the principle to which the present church of England owes her very existence, and her only justification for separating from the church of Rome.

They were little apprehensive, that the public peace would be disturbed by their endeavours to enlarge the basis of conformity in the matter of subscription; as, upon their plan, room would be left for those who are attached to the doctrines of the articles by the most invincible prejudices, to abound in their own sense upon any point of dogmatic theology they had been taught to embrace. If the petitioners were mistaken in their notion, that the more comprehensive the plan of an eccle-

ecclesiastical establishment should be, the better would the public peace be secured, they may well be forgiven this wrong, for the sake of those great names in the British history from whom they derived it.

They had reason to hope, at all events, that the candor and magnanimity of a British senate, in the midst of their anxieties for the peace of the public, would not overlook, in their deliberations, the private peace of a class of subjects, neither obnoxious nor unuseful to the state, who had thrown themselves on their benevolence and compassion in a case, of which every member of that honourable assembly might have some sensibility in exigencies, where the ecclesiastical establishment was not immediately concerned.

Nor were they wholly disappointed in that hope. They found in you, worthy Sir, and in others of their generous advocates, this sensibility breaking out in just and pathetic representations of their situation. They saw this sensibility communicated to gentlemen, by whom they had the misfortune to be opposed, and who could not otherwise escape from their own humane feelings, than by proposing an alternative, instead of that precise relief which they understood, could not be granted without manifest danger to the establishment.

It was urged, that both the peace of the public, and the private peace of individuals were abundantly provided for by the ample indulgence of the toleration-laws, under which, they who were dissatisfied with the terms of confor-



mity, might find rest for their souls among the protestant dissenters.

But possibly there might be some objection to this alternative among the petitioners, which did not occur to those who proposed it. The protestant dissenters are of various denominations, each of them distinguished from the rest by some peculiarity in their forms, either of doctrine or worship. All of them, however, bound by the law, to declare or subscribe their assent to some one or more articles of human device, conformable to the sense of the church established.

Supposing then a petitioner should upon the whole, approve of the system of some one of these sects, in preference to that of the established church, (which however I have no reason to believe is the case of any of them,) what would he be the better, incumbered, as he still must be, with the legal obligation from which he is now requesting to be relieved?

It is hardly sufficient to say, that the government is indulgent enough to connive at numbers of dissenting ministers who never enter into such bond, and yet exercise their function with all freedom. We find the dissenters are full as uneasy under the obligation, as the petitioners of the establishment. They consider it as a sword suspended over their heads by a single hair, which, were some of those who have appeared in this controversy to be invested with the power, would certainly be let fall upon them: and they are accordingly suing to be delivered from this apprehension, by an effectual repeal of the obligation.

The dissenters indeed, and their friends, have affected to distinguish *their* case from that of the petitioners, in that their ministers aspire to no offices or emoluments in the church, nor receive any part of their maintenance from its revenues. But though it was probably to this argument that they owed that degree of success they have met with, yet was this plea considered *elsewhere* as a mere pretext, suggested by the present exigency; to concele their design of rising considerably in their demands, should they be encouraged by the least concession, to propose them.

What pains the dissenters had taken to allay this jealousy, I know not. It seems, however, to be incumbent upon them to give some satisfaction on this head, both to church and state, by way of insuring their future success; and till that be done, I hardly think this jealousy will go to sleep. In any other view, they surely are not to be blamed, for not excluding themselves from applying for any farther relaxations, to which they may think themselves justly intitled, at any future time : but while they keep up their pretensions to farther privileges, their present application will most certainly be considered, as an attempt to open a way to what, neither the church nor state will think can be safely granted.

The plea of the learned Dr. Furneaux for repealing the test-laws, so far as they concern the protestant dissenters, in the sixth of his excellent letters to Sir William Blackstone, is probably unanswerable upon the principles of natural equity. But while his honourable an-

tagonist (who must be supposed to speak the sense of church and state in *alliance*,) insists, that, in case of such repeal, "the idea of a national establishment would at once be destroyed, and the episcopal church would no longer be the church of England," the Dr's plea will appear to be utterly inconsistent with that lately suggested by the dissenters, in order to have *their* cause *valued* above that of the associated petitioners of the establishment, namely, the *self-denial* of their ministers, in disowning all design or desire of partaking of the offices and emoluments of the church; for it will be difficult to persuade those who know the world, that the dissenting clergy are so dull and inapprehensive, as not to see as well as Sir William Blackstone, that the repeal of the test-laws would not be beneficial to *lay-dissenters only*.

This presumption is not a little countenanced by the occasional sentiments of some of their friends, concerning the equitable rights of the dissenters, expressed in terms sufficiently explicit to leave no room for the ambiguity of conjecture.

"The minds of the dissenters," says a writer of New England, "might probably be more conciliated to the measure," [of sending bishops to America] "if the bishops *here*, should, in their wisdom and goodness think fit to set their sacred character in a more friendly light, by dropping their opposition to the dissenters application for relief in subscription, and declaring their willingness, that *the dissenters should be capable of offices, en-*

*“joy the benefit of education in the universities,  
 “and the privilege of appropriating their  
 “tithes to the support of their own clergy.”*  
 London Chronicle, June 23, 1772.

There is no saying how far this writer was or was not commissioned by his compatriots to propose this compromise; nor how far the Americans in general would think these accommodations of their brethren in the mother country, an equivalent for their hazarding the consequences of establishing a prelacy among them. But certainly he would lose very little credit, who should presume, that the operations of the most adroit prelate that might be pitched upon for the edification of America, would not countervail to the church the mortification of seeing dissenters of various denominations in the high places of government, the gates of our universities thrown open to their unhallowed offspring, or the tithe of an opulent nonconformist carried off from the established incumbent, to the use and behoof of his own teacher.

If these *additions* to the present privileges of the dissenters appear to themselves to be reasonable, they will be frequently thinking of them; and what men frequently think of that may improve their present condition, they will be frequently contriving to accomplish; *attempts* succeed *contrivances*, and one point being gained, they will naturally think of advancing the next in order, till they have surmounted all obstructions and *realized* their whole system.

Let it not be imagined that this representation is invidiously intended to foment the jea-

lousies already entertained of the dissenters by their high-church adversaries. There is not a dissenter among them who more ardently wishes that every protestant in the kingdom may enjoy all the privileges civil and religious, to which his principles intitle him in a protestant state, than the writer of these papers. His design is only to convince the dissenters on the *one* hand, of the *utility* of distinguishing, in the matter of subscription, *their* case from that of the petitioners of the establishment; and on the *other*, to represent to the zealous churchmen who oppose them, the folly of augmenting the number of those, of whose growing demands they have so alarming apprehensions, by driving the petitioners out of the pale of the church, into some of the dissenting societies; on account only of their desiring the relaxation of a single circumstance in the present discipline of the church; which, besides the imputation it brings upon her of contradiction and inconsistency in her ordinances, is to all intents and purposes of a test, become perfectly useless; and which, whether continued or abolished, would not have the remotest influence upon her emoluments or honourable distinctions.

These considerations, worthy Sir, I have taken the [perhaps *unwarrantable*, certainly the *unwarranted*] liberty to lay before you; without any view, however, of engaging or soliciting your patronage of the following reflections, which possibly may be obnoxious to many wise and worthy men, in more instances than one. For whatever of this kind that may be found in them, the writer alone is *singly* an-

swerable. Several things suggested in this address have arisen from incidents posterior to the first publication of these reflections, and the sole reason of drawing them out on this occasion is, to satisfy the public, that nothing hath hitherto appeared in all the subsequent efforts of their opponents, to render them less worthy of your protection, and that of the rest of their honourable friends, than they were the first moment they were allowed to take refuge under it.

And if the cause of the petitioners, should, all things considered, appear to be of a nature not to be deserted or compromised by men of probity and conscience; and if, on the other hand, the petitioners are rightly convinced, that they cannot be effectually relieved but by the legislature of their country, and that their cause, as the cause of free subjects of a protestant state, cannot be more properly introduced to the means of their relief than by the previous approbation of their immediate representatives, it may be hoped that their repeated application to that honourable body, will not be esteemed an indecent or improper importunity, in a cause with which the honour, interest, and internal strength of our protestant constitution, seem to be so intimately connected.

I am,  
*Worthy Sir,*  
*With the utmost respect,*  
*Esteem and gratitude,*  
*Your obedient,*  
*And obliged Servant,*

THE EDITOR.



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## REFLECTIONS, &c.

THE sentiments of our countrymen are so divided concerning the petition for relief in the matter of subscription, and the characters and views of the petitioners, and such is the zeal and vehemence with which the advocates on each side espouse their respective parties, that he who pretends to write upon the subject without any prejudice towards one side or the other, must not expect to be believed. For my part, I cannot boast of being more disengaged from partial impressions than my neighbours, and therefore shall not affect the character of a moderator between the litigants; intending only in this little tract, to make a few plain observations on some matters of fact which have happened within my own knowledge, and on the representations which have been made of some others, retailed by common report.

As far as my conversation and intercourse with men of sense and letters have reached, the sentiments of many of them on this subject, seem to have varied since the debate of the *sixth of February, 1772*; when Sir W——m M——h moved to have this petition received in the house of Commons. There were auditors admitted into the galleries on that memorable day; who came there for mere amusement, and with the same sort of vacant curiosity (will



the petitioners forgive me for stationing myself in that number?) which would send them to any common spectacle of entertainment. Few of these had any other conception of the nature of the controversy. than what they had picked up from coffee-house declamations, which left the real merits of the cause just as they found them; and the question was so far a moot point with the public, that, as I have been informed, policies were opened at the usual places, where the petition was *done*, after such rates as intelligence from the knowing ones suggested to the adventurers.

On the other hand, numbers came with the most violent prepossessions in favour of the church, whose very existence was by them understood to be at issue. The bias of these gentlemen was not unknown to some friends of the petition, who failed not to remark in the progress, and particularly at the end of the debate, an astonishment in these unfriendly countenances, which could only be accounted for by their surprize, that so much could be said for what they took it for granted, must be a losing cause. And indeed such was the superiority of the speakers on the side of the petition in point of argument, that the enmity of many respectable individuals, who came to the hearing with the most hostile dispositions towards the petitioners, was greatly abated, and, in some instances, entirely subsided.

The truth is, the zeal of the adverse party broke out a little unexpectedly, and prevented the operation of a sort of parliamentary craft, often projected by the leaders of a majority,

*vis.* to snuffer questions of moment, which have no *ministerial utility* to recommend them, to die away in silence, with some little shew of a decent regard to the subject, and the characters of those who espouse it.

When the question has been asked, "Where " would have been the *political* inconvenience " of granting the prayer of this petition?" The answer has gone upon a notion, or, if you please, a prejudice, that my lords the bishops have been for a course of years in strict *alliance* with the conductors of our civil affairs, and have afforded them a very valuable aid in the determination of several questions, not only such as more immediately respected the general welfare of the state, but such likewise as were relative to ministerial power, and took their rise from very inferior considerations.

" An *alliance*," say these answerers, " gives " us the idea of *covenants*, and of *reciprocal* " *obligations* : and one cannot wonder, that, " where this venerable corps imagine them- " selves to be interested, their *allies* should " adopt *their* sense of things, and employ their " whole influence to accommodate so conse- " quential a band of auxiliaries."

Whether this hypothesis is well founded or not, it was generally understood, that, with respect to this petition, their lordships were parties on the one side, and the petitioners on the other. There are not many in the lower, or even in the middle classes of our people, who, considering the distance at which they are kept by their ecclesiastical superiors, can pretend to form any accurate judgment on the

proprieties in the episcopal character. Some however there are, and a few of these procured admittance into the gallery above-mentioned, on the day of trial. One of them, as the audience was departing, asked an anti-petitioning dignitary, with an inimitable archness of aspect, whether he thought their lordships would subscribe to every thing their advocates below had advanced in support of their cause?

What reply was made to this, I could not hear; but I have been since informed, that their lordships were so little edified by some of the like modes of defence, retailed in pamphlets and news-papers, previous to these more solemn debates, that they found themselves obliged to declare, the writers had no commission from them, and wished their zeal and their knowledge had been more equally matched.

The English have been called a nation of *conjecturers*. \* Give them but one fact for a *datum*, and they will build an hundred upon it; some of them founded upon a bare possibility, among others which have a better chance to be brought into existence. The fact to be accounted for on this occasion, was, the hostility of the leading pastors of a protestant church, to a measure, which so many wise and good men have highly approved, and even demonstrated to be just and reasonable.

That class of our fellow subjects which ministerial derision stigmatises with the name of *patriotic*, hath more than once insinuated, that the intrigues of the cabinet have a plain tendency to arbitrary rule. On every manœuvre of that complexion, the clerical powers in *al-*

\* *Gens Anglorum prophetiis semper dedita. Guil. Newburgenfis.*

*liance*, will of course be called upon to execute their part of the convention. Their province, upon such emergencies, will be to keep religious inquiry within its *due* limits. "If men are left free to speculate upon the genuine principles of christianity," say the politicians, "they may come to stumble upon maxims too favourable to their civil rights and privileges. *Ye therefore who have the watch, make it as sure as you can.*"

To confirm this conjecture, the four last years of Queen Anne are appealed to. The politicians of that period had an object in their eye which would effectually have superseded the bill of rights, and the protestant act of settlement. The majority of the cloth, faithful to the *alliance*, were their cordial co-operators. The part assigned them was to bend the necks of the people to the *hierarchial* yoke, by way of suppling them to the *political* one. Instances of their industry in this department will be remembered, without quoting particulars. "And though," say the *conjecturers*, "the sacerdotal spirit was under rebuke during the reigns of the two immediate successors of Queen Anne, it was neither idle nor improvident, but kept its muniments in excellent preservation, against the time when it might more openly pretend to the patronage and protection of the civil powers."

I wish I could treat these speculations as the mere dreams of a party; and I certainly should do it, were there not too much verisimilitude

in more recent events, to justify an inquisitive writer for rejecting the *hypothesis*.

There are few passages in the New Testament which have employed my meditations more, than that prophetic notice given by old Simeon,\* *Luke ii. 25*, that *the thoughts of many hearts should be revealed* in consequence of the mission of *Jesus Christ*.

Government ecclesiastical has been so managed in these latter ages, even in protestant churches, as to tempt many capable readers of the bible, to suspect a tendency in it to exclude that kind of rule, which Christ and his Apostles have prescribed to their successors in the province of *feeding the flock of God*.

Our common people have been the less aware of this encroachment, as great pains have been taken to instruct them from their infancy, that not only an authority to teach was left to church-governors, by the founders of the christian religion, but an authority to prescribe *modes of faith and worship*, in all cases where they should find it expedient.

There is a certain sort of men appearing among us at particular intervals, who, when they get a *New Testament* into their hands, *will* be telling the world what they find in it, though it is ever so contrary to the *bon ton*. Among

\* Not the Simeon, who in the St. James's Chronicle of February 8, 1772, called the thirty-nine articles the *tye-wigs* of the church; "in which," as a wag observed upon reading the paper, "the church made a figure not unlike the ancillors of a certain country gentleman, who, disgusted with the simplicity of the garb in which Van Dyke had left them, equipped them by the assistance of an artist as tassy as himself, with the full bottoms of the times."

others of this disposition may be reckoned, *John Milton, John Locke, Samuel Clarke, and Benjamin Hoadly*; the last of whom is supposed to have greatly contributed, in his day, to keep the hierarchical maxims of the *four last years* above-mentioned, much in the shade, by confronting them with the genuine documents of the sacred writings.

But he was mortal, and so were his political patrons; and about the time of his demise, certain geniuses arose, who, by putting some of their old wine into his new bottles, amused the world with a kind of *half-christianity*, which kept things pretty well *in petto*, till the taste of the world was prepared for a more complete adulteration.

But within these last ten or twelve years, some men of more courage than discretion, have undertaken to examine this heterogeneous system with precision, and in the course of the process, seem to have found reason to go farther than even Dr. Hoadly had ventured: namely, to contrast the assumed powers of church and state in alliance, touching the imposition of subscriptions to human creeds and confessions, with the genuine rules of government exhibited in the scriptures, and occasionally acknowledged by the church of *England* itself.

Here the lurking spirit of church domination broke forth in all its glory. In truth, the provocation was intolerable. Matters were going quietly on, in the most favourable manner for the great cause of the *alliance*. The good protestant people of *England*, had patiently suf-

ferred themselves to be told, that no christianity is authentic, which is not taught in the forms of the church of *England*.<sup>\*</sup> They had patiently suffered themselves to be told, on another hand, that religion is an *engine* contrived to keep the people in subjection, and that nobody knows how to work it but the clergy. And lastly, the good protestants of this kingdom received information, and that from an authority it became them not to question, that popery was become an *inoffensive* system, and that the vigilance of their pastors, heretofore

\* "We acknowledge it, WHOEVER is taught CHRISTIANITY "by our care, will be taught it as professed in the church established "here by law. There can be no teaching at all, but in some particular form. We think our own the best. Every body thinks it "far from the worst. At least our converts will have the bible put "into their hands to judge for themselves. And which is rightier, "that heathens and persons of no religion, should continue what they "are, or become what we would make them." *Archbishop SECKER's* Propagation Sermon, Feb. 20, 1740-41. Octavo, p. 33, 34. He might well say, *there can be no teaching at all, but in some particular form.* For it seems, though these converts have the bible put into their hands *to judge for themselves*, they must still continue *heathens or persons of no religion*, unless they would become what the Archbishop's established forms would make them: We learn likewise from this passage, that the bible, *being no particular form*, christianity cannot be learned by it. And yet it is put into the hands of converts *that they may judge for themselves!* That is to say, that they may judge whether it is rightier to continue heathens, or become members of the church of England as by law established. For whether any other christianity is to be learned by reading the bible, is out of the question. What shall we admire most in this citation? The complicated absurdity of the preacher's reasoning, his profanely postponing the sufficiency and authority of the christian scriptures, to political establishments of the inventions of men in the worship of God, or his proficiency in the *Morale Pratique des Jesuites*? Was it for *merit* of this kind, that he became the primate of the church of England?

so solicitous to guard against its influence, might now be better employed.

When the ancient church-system was so hopefully reviving, and gradually gathering strength, when *the jest*, as *Falstaff* says, *was so forward, and a-foot too*, what could be more vexatious, than for these impertinent scripturists to pretend to lay open its deformities to the meanest of the people?

The alarm however being taken, champions in abundance arose to chastise those retrograde sons of the church.\* Champions indeed of different complexions, and consequently, not uniform in their defences. Some adopted the political religion of *Hobbes*. Others drew their arguments from the traditional testimonies of the independent powers of the hierarchy; many of these were volunteers. They who wrote or published by *commission*, generally trimmed between the two, and were incessantly drawing back with one hand, the concessions they had given up with the other; with a view, it should seem, of magnifying the moderation of those who set them to work, at the expence of their consistency.

The countenance of superiors could not keep these performances in credit. Common sense

\* Dr. *Ibbetson* was one of the first who took fire on this occasion; and in the warmth of his zeal, most unluckily discovered what the hierarchy were then deriving at, viz. *To have the SAME RESPECT paid to the clergy of the church of England, from the laity, as is paid to the clergy of the Romish church*: and it was with the utmost indignation and astonishment, that the Doctor learned from the lamentations of a certain prelate, that any man should have the assurance to express his hope, that *they never would*, and that too in a large company.



was disgusted with the sophistry employed in them, and liberal minds were in pain for the consequences of adopting it as part of the public system. And this probably (for I am in no secret of this sort) gave the hint, that the case being now before the public, a proper time was at hand to attempt a deliverance from a bond, which, besides being contrary to the dictates of christianity, and the concessions of our protestant church, could no longer be subservient to the purposes of uniformity, as they who laboured to support it, were themselves so inconsistent in their schemes of reconciling the injunction to any principles of reason or justice.

Why the petitioners chose the method of applying to the house of Commons in the first instance, I can offer nothing but conjectures: and these I must postpone, till I have attempted to account for another appearance, and to discover some reason why our ecclesiastical governors, who have so long affected the character of *moderation*, should, upon occasion of this *petition*, be so far surprised out of *their usual presence of mind*, as to make no secret of their enmity to it.

From the moment an intimation was given, that such petition was intended, the emissaries of those who lay claim to orthodoxy as their peculiar, endeavoured to load those who should be concerned in it, with every evil imputation that a malignant heart could harbour. At first, this was a *postulatum ex hypothesi*: but it has been continued even to this hour, when the petitioners are better known. Not one of them

is allowed to have acted from a principle of conscience, though it is so hard to say, what else could set them to work.\* If I am rightly informed, a great part of them are men of respectable secular connexions, and might hope, by the interest of their friends and patrons, to rise to as comfortable and honourable preferments as the most of those who draw the pen against them. Would such men cut the grass under their own feet, without any motive consistent with common sense?

Though I am a stranger to almost every bishop upon the bench, I will venture to affirm, that their lordships have a better opinion both of the sense and integrity of the petitioners. Some of their lordships are authors, and by what I have seen of their compositions, such of them must be incapable of being imposed upon by the representations of those very indifferent writers, who retailed this calumny to the public,

\* One of them, however, has given the world a convincing proof that his motive for joining the petitioners was truly conscientious. This excellent person's conduct so confounded the antipetitioning scribblers, who had no idea of the possibility of making such a sacrifice from principle, that when their first astonishment was over, they set themselves to account for it by the views this gentleman might have of some secular advantage by acting as he did; and accordingly began to make computations of the gains that *might* accrue to him by remaining in his present situation. The consequence was, that their several hypotheses being contrary to each other, and their various postulates sublimed into vapour by notorious facts, they became ridiculous, and (as much as their ignorance and assurance would permit) abashed. Perhaps these humane, equitable sons of the church, may by this time be gratified with other instances of the like self-denial.

So however it fell out, that the general cry was,—“The Petitioners are endeavouring to ruin the *establishment*,” a complex and equivocal term, which some are unable, and others too indolent, or too artful, to analyse. The herd of our conformists take it to mean the stones and timber of a cathedral; and to speak the honest truth, they, who use the word in another sense, and ascribe these lethiferous consequences to an alteration of subscription to the thirty-nine articles, or even to the substitution of the scriptures for the articles themselves, are very little wiser, or else not half so honest.

Dignitaries indeed, of some gravity, have asserted, that whatever the intention of the petitioners might be, this ruin of the establishment would be the effect of executing their plan. But not one man in ten could believe they were in earnest, till one of them undertook to give the proof in form.

This learned divine, however, wanted two *postulata* to make way to his point, which perhaps he might not so easily obtain. What these were, shall be observed by and by.—But the conclusion being obtained, it was natural enough to ask, what was to be substituted in the place of the *establishment*?—Why—they knew not well what—*CONFUSION* was the *motte de guerre*—and *Confusion*, it seems, stood for *popery, presbyterianism, methodism, arianism, socinianism*, and what not.

I cannot recollect that the petitioners have taken any extraordinary pains to silence these

clamours.\* They are the clamours of an uninformed multitude, by which none will be influenced, but such as idolize the mere word *establishment*, and, in complaisance to Dean Tucker, will look at nothing but through his spectacles. It is well known to all men with their eyes open, that *papery*, *presbyterianism*, *methodism*, *arianism*, *socinianism*, *deism*, &c. flourish sufficiently, some of them in the very bosom of the establishment, others in spite of it. The powers in being could not want the means of dealing with them in time and place, if there were not considerations that over-rule their inclinations to suppress them, if any such they have; and hence I conclude, that however these popular clamours may accommodate the establishment in view of this petition, the *confusion*, as it is stated by the Dean of Gloucester, is not the thing which disposed my lords the bishops to oppose it.

Time, which brings most things to light, has at length given us a peep at the true secret. The world, till very lately, had heard but of *Thirty-nine* articles of the church of England. We are now told of a *Fortieth*, consisting, indeed, only of two words, but those of more weight than any two thousand, if so

\* They have, I find, been since considered in an excellent little Tract, intitled, *Thoughts on the Dangers apprehended from Popery and Sectaries, by abolishing subscription to the thirty-nine Articles.*—In the learned Dr. Dawson's Letter to the Clergy of the Archdeaconry of Winchester,—The incomparable *Plea of the Petitioners stated and vindicated from the misrepresentations contained in a late charge delivered by Dr. Balguy to the Clergy of the Archdeaconry of Winchester*; and several others.

many are to be found in the remaining *Thirty-nine*.

These two words are, PUBLIC PEACE, which for the present, we will suppose to mean, the peace of church and state in *Alliance*.

There are many good things in the *Thirty-nine* articles, among others that are sufficiently exceptionable. We are told that the establishment cannot subsist without subscription to *all* and *every* of them. I don't, however, recollect any law by which the presiding officers in the church are obliged to subscribe them ; and yet the nature of the case would seem to suggest, that the more important the charge, the more necessary to take ample security for the due execution of it. Shall we say, that a full *Assent* and *Consent* to this *Fortieth* article, either expressed or understood, is a sufficient pledge for their adherence to the established faith? Be it so ; I cannot think, however, that our R. R. pastors would abandon the whole *Thirty-nine* for the sake of the *Fortieth*.

When we consider the transitory nature of the fashion of the world, and even of those things in it which are called *Establishments*, we can depend upon no human provisions for the perpetuity of them. The time was, when a British Parliament had their objections to the *Thirty-sixth* of our present articles, and thought the *public peace* required a pretty remarkable contravention to its contents. Should such an exigence happen again, I cannot but believe my Lords the Bishops would think the support of their calling worth a little contention, more particularly, if a mode of consecration, which

would let mere presbyters into all the privileges of a prelacy, should be the *Nostrum* in vogue. I am convinced too, that their Lordships would risque something to keep out the *fond things* of popery, particularly that *very fond thing*, the waiting for their bulls and their pall from the bishop of Rome.

Upon this view of things, I may, perhaps, be allowed to venture a short comment on this *Fortieth* article of the politician's religion.

"This Petition, if admitted," it is said, "would break the *public peace*. The bishops are against it, not particularly on account of its intrinsic demerit, but of its tendency to disturb the *peace* of the *public*, which the terms of a certain *pactum conventum* requires to preserve to all adventures."

This circumstance leads us to consider, in what respects the public peace would be affected by granting the prayer of this petition. And first of the *Public Peace* of the *State*; how the public peace of the *Church* would be hazarded by it, shall be considered in its proper place.

I have heard so much of the good sense of Lord North, and particularly of his dexterity in extricating himself from the difficulties incident to his high station, that I must presume he is particularly attentive to the prudential measures of his predecessors, in the same department, and consequently to the conduct of the late Lord Orford on an occasion similar to this on the carpet:

When his Lordship, then Sir Robert Walpole, was solicited by the protestant dissenters to promote the repeal of the Test Act, so far as

related to them, he saw the righteousness and sound policy of the measure, with full conviction, and would have been led to it by his own disposition, could he have considered himself as unconnected with his *particular* service to government. He saw the expedience of strengthening the hands of the King and his real friends, by providing a balance against the malignity of papists and jacobites. But there was then an *Hybridous* faction on foot, in no small credit with the populace, the leaders of which professed themselves to be whigs in state matters, and tories in the concerns of the church. Among these was a large majority of the clergy. What their tenets were, may be learned from the pamphlets of those times, particularly from the treatise of the late Bishop Ellis, upon the subject of the test.\* In contemplation of what he had to expect from that quarter, the Minister thus bespoke the *Petitioners* of that day.

“ *Gentlemen*, you are too fast friends to his  
 “ Majesty and his Government, not to wish  
 “ his ministers may be as little incommoded as  
 “ possible by the seditious clamours and prac-  
 “ tices of those who *hate* both *you* and *us*.  
 “ The present disposition of the clergy, parti-  
 “ cularly those of this city, is sufficiently open  
 “ to your observation. It is as much as we can  
 “ do to get them to hold their tongues, by

\* Intituled, *A Plea for the Sacramental Test, as a just security to the church established, and very conducive to the welfare of the State.* London, printed for I. Roberts near the Oxford Arms in Warwick Lane. 1736.

“ soothing, humouring, and occasionally pre-  
 “ ferring them, now that no umbrage is given  
 “ them. What do you think would be the  
 “ case, if by the repeal you solicit, we should  
 “ open fifty mouths in fifty pulpits every Sun-  
 “ day, against the King and his ministers,  
 “ upon the pretence of their endeavouring to  
 “ ruin the church ?”

I doubt not but Sir Robert had a copious list of reverend declaimers on this topic to exhibit, not more copious, however, than Lord North might procure at this period in a very few hours, from gentlemen well informed of the sense of the leading churchmen of the times. His Lordship, indeed, seems, by an expression hereafter to be noted, to be in possession of a more numerous catalogue than even Sir Robert himself. In the mean time, the *Rutherfordians*, the *Balguists*, the *Ibbetsonians*, the *Powelites*, the *Tuckerians*, the *Madanites*, the *Topladians*, &c. &c. &c. make up no despicable combination, not to mention my Lord of L----’s phalanx, who occupy the city pulpits as body guards in ordinary to the ruling system.

I do not believe that, if the prayer of the Petition had been granted, above half a dozen of these would have joined Mr. Romaine in his resolution, *never more to mount a pulpit*; and it may be easily conceived, what the weekly declamations of men so heated and irritated by disappointment, might have effected towards the downfall of those in power; who thus presumed to provoke, what Swift calls, the *Sacred Order*. It is well known what impressions the superstitious grimace of external



forms, and the enthusiasm of inward light make upon the vulgar, in their *separate* operations ; what then must be their effect when their forces are *combined*; and pointed with vengeance at the devoted head of a minister ?

Add to all this, that the question had been argued upon the foot of *civil* utility, not indeed originally by the Petitioners, who only followed whither their adversaries chose to lead them. The *Rotherams*, the *Balguys*, the *Forsters*, and the *Tuckers*, were the men, who, under the conduct of an eminent leader, brought crude politics into the dispute, and from their attachment to this topic, it might be concluded *a priori*, that it was too precious to be parted with, if statesmen and magistrates should disoblige them.

The ingenious gentleman, therefore, who brought to light this *Fortieth* article, should have set the saddle on the right horse, and have told the company who they were, who would have the first scruple to subscribe it. Not, surely, the Petitioners who would have obtained the relief, and whose principal view in seeking it, was to becalm this boisterous spirit of contention in their high church brethren, and whose success could not possibly have had worse consequences, with respect to diversities of opinion, than are already produced by the different judgments exhibited in the writings and preachings of those, who subscribe the *thirty-nine* articles without any scruple whatever.

For my own part, I have that opinion of the good sense and enlightened minds of many of

our present prelates, that I am obliged to believe, if there could have been any security given for the establishment of this *Fortieth* article, they would not have opposed the prayer of this Petition. Few of them indeed have given us any explicit opinion on the subject of it, and I draw my conclusion only from their pastoral admonitions, which, when their Lordships have thought proper to touch upon these late calls for reformation, have so far as I can learn, chiefly turned upon the tendency of *Innovations* to confusion and disorder.\*

As the case has been stated above, it may perhaps be said, “ that the influence of their Lordships, whether in consequence of their smiles or their frowns, would have checked the zeal and insolence of such of their subalterns as might be disposed to express their discontents at the success of the Petitioners.” But their Lordships would have had the example of an *Hoadly* before their eyes, and perhaps of one or two survivors in their own body, whose lawn could not protect them from the strictures of their inferiors, the moment they left the beaten track of established system. The benefit of establishing this *fortieth* article *exclusively*,<sup>†</sup> was well understood during the last pontifical reign. For this blessed purpose, the spiritual head of the church, condescended, as we are told, to become a *Reviewer*,<sup>†</sup> particularly of theological novelties, which he likewise took other sorts of pains

\* See the Sermon before the Lords, *January* 30, 1772.

† See the Preface to *Junius's Letters*, published in octavo, 1771.

to strangle in the birth. Concerning which piece of ecclesiastical policy, it has been whispered, the booksellers of *London* and *Westminster* could, if they would, give us some curious anecdotes.\*

I have remarked above, what pains have been taken to represent the petitioners as men of no principle, as men of the worst designs with respect both to church and state.†

It was well for these orators, that they were not called upon to support their accusations by competent proof before a legal tribunal.‡

\* Sometimes the secret transpired, *i. e.* when care was not taken to divide the *hust money* properly. The late *Andrew Millar* had two or three entertaining stories on this subject. Neither was the moral *Mr. Richardson* unconscious of the practice.

† This is become the current language of the rostrum on many public, as well as common occasions, to the great relief of the poor methodists, who had been skinned from head to foot at Visions, Ordinations, Assize-sermons, and other pulpit-exhibitions, particularly in the Universities. The petitioners are now taking their turn, and many a good dressing have they had by word of mouth and in print; inasmuch, that being an humble hearer. I have often been reminded of the situation of *Dr. Vaughan*, bishop of London, who used to wish the tongues of certain preachers in his pocket while they entertained his lordship with invectives against the presbyterians, who, he said, were not to be converted by lies and railing. "It is true," added this worthy prelate, "they do not like the present form of church government, and desire to have a different one: but this they seek by petition, not by insurrection and sedition."

‡ The petitioners, according to *Dr. David Durell*, prayed to be released from the bands by which society is united. See *Monthly Review* for August, 1772. p. 121. An unwarrantable aspersions in every view, but more particularly as it stands without any specification, applicable to *all society*: which is going farther than the catholic \*\*\*\*\* the free-thinking \*\*\*\*\* or even the zealous Dean of *Glocester* would venture. It is hoped these genry may, by this time, have learned from the masterly letter to the worthy Sir *William Meredith*, on the subject of *subscription*, &c. printed for Swan, 1772.

In the mean time their insinuations were of infinite service to the good cause. Had the good people of England been suffered to persuade themselves, that the petitioners are men of serious piety, and unspotted probity. who had nothing in view but the liberty of regulating their instructions by the plain dictates of the *written word*, it must be confessed there were consequences in view not very edifying to those gentlemen, who are so much enamoured with *peace and quietness*.

One effect of peace and quietness is said to be, a very considerable increase of popery. For proofs and instances of this. we have been referred to every city and market town where there is a mass-house, and to the environs of the mansion of every Roman-catholic lord and gentleman in the kingdom.

Public peace hath likewise produced some other blessed effects, such as a multiplication of benevolent associations at *Ranelagh, Soho, Oxford road, &c. &c.* where however it has been said, the morals of many who attend them have acquired a taint, not very consistent with the *purity* of the religion they are supposed to

wherein the *bond of union* of a christian and a protestant church, properly consists. What is most extraordinary in this false and injurious representation of this Oxford Doctor is, that he presided at the trial, and pronounced sentence of expulsion upon *Erasmus Middleton*, and *Thomas Jones*, for attempting to tie these *bands of society* a little tighter about the necks of this Doctor and his venerable assessors than they chose to wear them. See *Dr. Nowell's Answer to Pictas Oxoniensis*, 2d. ed. p. 31, 32. But particularly *Pictas's* Remarks on this second edition in a letter to *Dr. Nowell*, from p. 12, to p. 18, inclusive.

profess: and hints have been thrown out, that however the *peace of the public* might be undisturbed by these assemblies of good company, that of *private families* owes them nothing on that score.

It may be supposed, that to provide correctives for these *bagatelles*, would interrupt the important meditations of statesmen upon plans of government of ten times the consequence to the public; and it might be deemed great cruelty to break in upon the repose of a contemplative ecclesiastic, by recommending some particular notice of these deviations from the spirit of christianity, while the church is in no immediate danger from them. Thanks to heaven, there have been no *rebellions* since the year 1746, nor any *earthquakes* since the days of bishop Sherlock; and it seems to be a point of prudence and good husbandry, to reserve the powers of remonstrance till it shall please Providence to call for them by such manifest exhibitions of its displeasure.

I have met with both politicians and divines, who have said with a kind of sneering complacency, that it is quite sufficient to turn over the insolence of popery, and the licentiousness of protestants, to the correction of the methodists. But by the leave of these gentlemen, matters have taken a turn with respect to these zealots, which seem to have disqualified them for either of these provinces. A learned prelate of the establishment hath endeavoured to find out the complexion of popery, in the doctrines and practices of these pietists; and Mr. *Wesley*, as if he intended to support the bishop's compa-

riſon, hath patronized a translation of the life of the Jeſuit *Xavier*, as a proper manuel for the edification of his flock.

Another biſhop, in the early days of methodiſm, characteriſed the leaders as *honest madmen, who ſpent all their fire againſt vice*.<sup>\*</sup> His lordſhip, however, underſtood in proceſs of time, that they meddled with ſomething elſe, and was put to the pains of writing a juſt volume to ſet the world right in the *doctrine of grace*, which had undergone, as he thought, ſome miſrepresentations in the works of Mr. *Wesley* and others.

And indeed, whatever the fire of methodiſm againſt vice might be in the beginning, the furnace has burnt out all that ſort of fuel long ago. The fire is now kept alive by the combuſtibles of a ſort of controversy, where theo-

\* It was by no means clear, even after an explanation of this judgment in a ſecond edition of the D. L. in 1742, whether the author conſidered this *fire againſt vice*, as a mark of *honesty*, or a ſpecies of *madneſs* in the methodiſts. How far this matter may be illuſtrated by the following anecdote, is ſubmitted to the reader's ſagacity. In the year 1752 came out *Some obſervations on TACITUS* by T. Hunter, vicar of *Garſlang*, &c. In this work there was, among other reprehendiſible matter, an abuſive character of biſhop *Burnet*, to the account of whoſe offences was placed in the ſoremoſt claſs, his *intemperate rage againſt vice*. In the ſame volume occurred, an Elogy of the author of the D. L. then ripening into that *fame*, which afterwards elevated him to a prime dignity in the church. It is ſaid, that a letter of compliment was ſent to the vicar, on this happy exhibition of his critical talents, (purchaſed perhaps by his polite panegyric) wherein he was felicitated, as *the firſt who had hit upon biſhop Burnet's true character*; in which, as the vicar gave it, *honesty* was no remarkable ingredient; and an *intemperate rage againſt any thing*, may well enough paſs for a ſpecies of *infanity*.

logical dogmata make the blaze, with little or no supply from the *practical licentiousness* of the times; not to mention the affairs the methodists have now with the petitioners, and the necessity of lending their shoulders to support the articles, in agreement with their old friends Dr. *Nowell*, Dr. *Randolph*, and other Doctors, whose charges, sermons, and publications, would not justify their accepting the aid of such fellow-labourers, but in the present case of *extreme distress*.

Admitting the petitioners to be men of sense and conscience, and as such, anxious for the security of the protestant religion, it is hardly to be doubted, but they are desirous to prevent the fatal consequences of an increase of papists, both to church and state. It should seem to be no light matter to English protestants in *any* station, that his Majesty's subjects are so frequently led astray from their allegiance to their lawful sovereign, and taught to transfer it to the bishop of *Rome*. On the other hand, a protestant pastor or teacher, cannot well be unconcerned, that so many of his flock should be misled by the artful emissaries of *Rome*, from the rock of their salvation, to the impiety of an idolatrous worship, and the bondage of a superstition, which rests solely on a blasphemous usurpation of divine powers incommunicable to frail and fallible man. Hence I conjecture the petitioners, if released from the bond of their present subscription, would exert themselves in opposition to this capital corruption, and vigorously attack popery *a fundamentis*.

But here I expect to be told, that their objections to the *thirty-nine articles*, so many of which are express in condemning the errors of popery, is no sign of their zeal to suppress it, but rather of a contrary disposition, as some of their adversaries have been charitable enough to insinuate.

But be pleased to observe, I say a *fundamentis*; and I doubt not but many of the petitioners think as I do, that it is in vain to renounce the particular doctrines of popery, while they are obliged to assent, that, *the church hath power to decree rites and ceremonies, and authority in controversies of faith*. If it may be proved, that the church of *England* hath this authority, it will be impossible to prove, that the church of *Rome* hath it *not*; and to what purpose is it to condemn those *fond things* to-day, which may be established by the authority of the church to-morrow?\*

The nugatory and equivocal restriction in the subsequent part of the *twentieth* article, will not help at all to reconcile this authority to the constitution of a genuine protestant church.

Allow the church to be *witness and keeper of holy writ*, exclusive of all *other* witnesses and keepers, and she will be under no difficulty, in case of controversies, in *witnessing* and *keeping her own* sense of scripture, so as to stand

\* It was probably on this consideration, that the late Dr. Rundle subscribed the *Irish* articles of religion, only *so far forth as they are opposite to popery*, as appears by the Primate of Ireland's Register, a copy of which was, some years ago, in the hands of a worthy prolate of the church of England.



clear of all *repugnancy* whatever. She will witness her own interpretations, and none others, to be true, and ascertain them by her supposed authority, to be the rule for all her members; and to be satisfied, that the church of England is not freer from this presumption than any other church, the inquisitive reader may examine those texts of scripture, which *Rogers*, an authorised interpreter of the *thirty-nine* articles, brings to prove the several propositions into which he analyses them.\*

Father *Sinclair*, in his *Paraphrastic Exposition*, of this *twentieth* article, fetches his interpretation of this latter part of it (concerning the first part he hath not the least objection to the *literal* sense) from St. *Austin*, who says, "Because the holy scripture cannot possibly deceive, whosoever is afraid of being deceived, let him consult the church, which the scripture points out to him without any ambiguity." Apply this to the church of *England*, and the alternative will be this. If the church of *England* is thus pointed out as an interpreter of scripture, without ambiguity, the church of *England* must be infallible; if otherwise, she hath but an *ambiguous* right to the authority she claims, and they who apply to

\* *ROGERS* exhibits the *fourth* proposition of the *twentieth* article, thus. "The church hath power to interpret and expound the word of God." And for proof of it, brings *Matt. xi. 27.* *No man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whom the Son will reveal him.* What light this text of scripture gives to the proposition, would require the learning and authority of a whole convocation to explain. Nor do his subsequent proofs from scripture make us at all wiser

her for the true sense of scripture, may be deceived.

I cannot indeed conceive in what way the *public peace* of the *state* would be affected, should the petitioners, and others, be let loose to expose the *fundamental* errors of popery to his Majesty's loyal subjects, in their full deformity; unless there is some secret *alliance*, of which we are not aware, stipulating, that the papists should be soothed and indulged in their *political*, as well as their *ecclesiastical* opinions, and set upon a level with his Majesty's sworn lieges in every article of civil privilege. I trust they are not yet strong enough, either in numbers, or in property, to contest their claims with the present government in a military way; and I cannot devise what infringement of the *public peace* would follow from the endeavours of a protestant clergy to prevent their growing any stronger.

But let us not be too presuming. *Public peace*, in the idea of the gentleman who would make a doctrinal point of it in a *fortieth* article, may be relative to connections, contracts, securities, and reciprocations, of which mere spectators of the visible movements of the grand machine, can know nothing.

But the odds against public-peace, I suspect, may be more observable to a common eye, with respect to the other object of a conscientious clergyman's opposition, *viz.* the *vicious dissipation of the times*.

Public dissipation is patronized by men of titles and emblems of great dignity among the laity, who may give a sanction to what they

please; and it hath been insinuated, that the *alliance* takes place even in this department, and that clerks with *honourable distinctions*, have rendered these parties quite canonical by their presence and conformity, that they might not seem to be disaffected to the *public peace*, by the least shew of renitency to such employment.

The methodists, if they were disposed to display their talents once more against the licentiousness of the great and small vulgar, would have little chance to be heard. Their zeal is uncharitable, and their sentences of condemnation outrageous. Not to mention, that till this execrable petition turned the fire-edge of the orthodox another way, our pulpits echoed with the most furious invectives against their heresies, delusions, and insanity; and they had been now absolutely out of credit, if one of these chemical occasions, which combines the most jarring elements, had not come upon the *church militant*, and obliged her to take in these pietists as associates in their opposition to the *antisubscriptionists*, on a compact, we may suppose, that while the church connives at their *calvinistical* divinity, the methodists shall be equally tender of affronting *arminian* morality.\* The public peace, therefore, runs no risque from this quarter.

\* Why else are Messieurs *Bowman*, *Toplady*, &c. silent on Dr. *Tucker's* two letters to Dr. *Kippis*? Is it a small matter in their account, to have *Cranmer*, *Ridley*, and other compilers of the thirty-nine articles, dragged *vi et armis*, to the Arminian camp, and made to speak what the Dean of Gloucester shall think proper to dictate?

It is very possible, however, that sensible men, who search the scriptures with sobriety, and observe the shocking contrariety of our public manners to the dictates of christianity, might have some little influence towards awakening numbers of thoughtless mortals to a sense of their christian obligations. Their personal estimation, the strength of their reasonings, and the consistency of their practical deportment, would of course recommend and give weight to their remonstrances, and might convince numbers, how irreconcilable a course of profligate dissipation is with the hope of eternal life in the world to come.

You will ask, what hinders them from making such remonstrances *now*?—I will answer your question. They *may* make them, and probably *do* make them *now*; but while they lie under suspicions of subscribing doctrines to which they cannot heartily and sincerely assent, their hearers will think they have a right to conclude, that they are no more in earnest in the *one* case than in the *other*.

It is true, the *thirty-nine articles* say nothing for or against *Ranelaghs, Routs, Pantheons, &c. &c.* and a preacher may, consistently enough with his subscription, hold forth the secret and open iniquities of these, without forfeiting the reputation of an honest man.

But then here is another misfortune. While the *thirty nine articles* stand, as they do by

As for *Pietas Oxoniensis*, he indeed may plead, that Dr. *Tucker* hath done little more than pillage Dr. *Nowell*, to whom he hath sufficiently applied little David's sling.

the privilege of *an establishment*, upon a level with the scriptures, and ready, upon some occasions, even to take place of them; \* the parties concerned to be instructed will conclude, that whatever is not contradicted in the established rule of faith and duty, must be *lawful*. In which conceit it is well if they are not supported by the orations of those of their teachers, who have no idea of qualms on account of subscription.

"Some well-timed political panegyric," says a shrewd writer, "or some hackneyed essay "on a branch of *moral duty*, glittering with "antithesis, and rounded into sentences of "harmonious cadences, now and then seasoned "with some small comic raillery, or slight "strokes of tragic address, compose the greater "part of our modern boasted pulpit performances."†

\* Whatsoever *confirms* a testimony, is commonly reputed to be of greater authority than the testimony itself. "These testimonies," says the *Piety of Goliath Slain*, "of the word of God concerning "the entire depravity which over-spread the whole world upon the "sin of Adam, is abundantly confirmed by our own church." p. 139. After which, he appeals to certain *articles, collects, &c.* a sort of *confirmation* much more suitable to the words of *Goliath's* Gods, than to the word of the God of little *David*. But, to be fair and honest, this kind of *piety* is not peculiar to the methodists.

† See a Pamphlet intitled, *A Defence of Strictures on Dr. Lowth, respecting liberty, with observations on other men and things: Flexney, 1767.* This writer is not the only one who is disgusted with the sermons in vogue. A critic under the patronage of Mr. R. Baldwin is of opinion, that, "setting aside the occasional "raptures which are interspersed through the late Mr. *Whitefield's* "sermons, there is more *simple piety*, more *salutary doctrine*, and "more *important truths* in one of them, than in half the *lectures* "which our present *refined, philosophical, slimy, lisping, water-*

This is bad enough, but it is worse when our modern *pulpit critics* undertake the province of, what they please to call, *explaining scripture*; that is to say, of accommodating the most important precepts in the New Testament to the modes of the times, the taste of their patrons, and even to the several corruptions in our religious establishment, which custom has sanctified, interested churchmen indiscriminately and pertinaciously defend, and which the connivance of civil government will probably suffer to proceed to that deplorable *crisis*, when the state will *really* “ have more “ *political need* of the church, than the church “ will have of the state ;”—a most insolent insinuation, for which a truly patriotic senate would have unfrocked the author, without troubling the convocation with the discussion of his theological principles.\*

“ *gruel* clergymen ever preached, or ever will preach.” London Magazine for August, 1772, p. 388 ; which may be true, and no great compliment to Mr. Whitefield.

\* So far as this Thraconic doctrine of the *Alliance* is only ridiculous, it is most happily exposed by the late masterly *Frederick Toll*, in his *Letter to the R. R. Dr. Warburton*, Bishop of Gloucester, viz. “ The most efficacious doctrine of religion, is the “ doctrine of a future state of rewards and punishments. The civil “ magistrate believes it, is willing to make use of it for the good of “ his subjects. No, hold, cries the church, *hands off, if you “ please ; you are not to meddle with it, this is part of my for- “ tune, and I am determined not to marry ; and without a mar- “ riage, you can have nothing to do with it.*—Say you so ? “ *Says the civil magistrate, let me whisper a word in your ear ;— “ Continue coy as long as you like it ; we shall soon see who will “ be able to shirk best in an unmarried state, you or myself. As to the “ fortune you talk of, and claim for your own, I have as good a “ right to it as you have, the right of possession ; and you may de-*

If we should be thought to ask more than it is reasonable to grant. viz. that the preaching of this loose morality hath arisen from a certain habit of explaining away the genuine sense of the articles, I shall only say, that this indulgence, granted to public dissipation, was not the *pulpit fashion*, when it plainly appeared that the clergy *believed* what they subscribed, and took no common pains to make every body else believe it too. Nor indeed is it at all an unnatural supposition, that they whose casuistry upon the articles has been so successful as to turn them to the support of *arminianism*, should be inclined, where the occasion called for it, to try the experiment upon the scriptures, and give the rigid precept a more courteous aspect towards the *manners* of the *Epicurean*.

I will venture then to conclude from these premises, that if serious, learned, and conscientious men, were set at liberty to deliver the plain document of the scriptures without disguise, and without the apprehension of being reproached for contravening their previous engagements to the established doctrine of the church, we should hear much oftener from the pulpit, of the consequences, both present and future, of our popular corruptions, to the edification, perhaps the conversion of numbers, who, for want of such instruction, may be in the very *gall of bitterness*, and *the bond of iniquity*.

“ bar me the application of it if you can.” p. 40. This excellent letter was printed for Shuckburgh, 1765.

I am apt to believe too, that the rising generation of the clergy, by setting out upon a firmer and less variable foundation than their predecessors, would furnish the public with an increase of conscientious pastors, who not being incumbered either with the *prejudices*, the *cautious timidity*, or the *courtly delicacy*, of modern expectants, would exert themselves with freedom and spirit in the cause of their religion and country, and endeavour at least to rescue them both from the *political* as well as the *evangelical* WO denounced upon those *who call evil good, and good evil*.

And indeed, who could answer for the *public peace* upon such an event? If we are to believe a sort of observers, who sometimes drop hints for our admonition, it is a maxim of modern policy to amuse the common sense and the powers of reflection of a high spirited people, with every kind of idle diversion, accompanied with an indulgence of every sensual appetite, to prevent their prying into the principle and tendency of the current state manoeuvres, and to habituate them to a luxurious effeminacy and indolence, destructive of that understanding, courage, and strength, which might rouse them to an active vigilance over their liberties, and a spirited opposition to the invaders of them. This is an expedient strongly recommended by expert politicians,\* and

\* Tyrannus viros graves et iustos odio prosequitur, suspectosque habet, ac ne qui tales evadant, omni arte curat. Quia vero non prius se tutum putat, quam omnium mores corruerit, Popinas, Ganæas, Lupanaria, Ludos, ut Cyrus domandis Sardis, instituit, *Vind.*



has been so often found to have its effects towards keeping the *public peace*, that it is yet, we may well suppose, among the first *elements* in the grammar of every able politician.

Upon a prospect therefore of turning our divinity into another channel, (a prospect to which they who examine the terms of the petition cannot be wholly blind) the patrons of, and associates in the *amusements* in vogue, cannot be without their apprehensions of a melancholy reverse of their present *peace* and *quiet*. They will naturally reflect, how narrowly the *public peace* had escaped the claws of Sir John, in a late attempt upon poor Mrs. Cornelys, and how likely it was at that crisis, that *the letter of the law* would be a match for a strong exertion of patrician influence; a case indeed which has not lately often happened, and may not suddenly happen again; but is, however, a sufficient warning to beware, that the *public peace* may not run the like risque from *the letter of the gospel*.

This, I apprehend, is one laudable view of proposing this *fortieth* article, which being established for subscription, and the interpretation left to the *heads* of the *alliance*; father Philips, and the long Baronet, may, together with their respective associates, sit quietly down to their dinners.

This, you will say, may do for the *state*, as long at least as such temporary expedients are

*Cond. Tyr. Q. iii.* Plerique rerum potentius perverse consulunt, et eo se muniores putant, quo illi quibus imperiant, nequiores fuere.  
Sallust. De Rep. Ord.

wont to last. But the grand question is, whether this single article would do for the peace of the *church*, without the addition of the other *thirty-nine* ? For it is to be understood, that the church, in making *her* bargains, is a little more provident than the state ; and in the word *peace*, includes the ideas of *prosperity* and *affluence* ; whereas the *plenipotentiaries* of the *state*, provided they are not incommoded by opposition in their own particular departmant, fare extremely well, whatever little distresses the inferior members of the *state* may have to complain of.

This then is the point we have to debate with the learned and ingenious Dr. Josiah Tucker, the present Dean of Gloucester, who very modestly desires but two *postulata* whereon to erect a demonstration, that the church of England must be absolutely ruined, if this petition should meet with success.

Undoubtedly it was in the power of Dr. Tucker's correspondent, to grant him whatever he chose to demand. It is a point of friendship to indulge an old acquaintance in some small reveries, which other people may think a little unreasonable. But as the correspondent has not told us his mind upon this subject, it is possible he may be as firmly persuaded of the *evil tendency* of the Dean's principles, as the Dean pretends to be of his. Nor should I be much surprised to find, that is really the case.

The first of these two *postulata* is thus worded. " All societies must have some *common*  
" *centre of union*, and be governed by some

“ rule, either *expressed* or *implied*, either *written* or *traditional*.”

It is very rare to find a general proposition advanced by an adroit writer of controversy, which is free from ambiguous or equivocal terms. What is here meant by *a common centre of union*? Does it stand for the *ultimate end*, for which *all* societies are formed, or does it mean the *bond of union*, or the *specific compact*, by which the several members of particular societies, are attached to their respective bodies? Or is it the same thing with the *rule* by which societies are governed?—Perhaps the Dean’s second postulatam may clear up this matter, *viz.*

“ Those persons who are admitted members of *such* societies, and more especially those who propose themselves to be candidates for offices and *honourable distinctions* in the same, are to be supposed to approve of this rule in the main, and this *centre of union*, whatever it may happen to be.”

No.—We are driven to our conjectures again: what does the Dean mean by *such* societies? He cannot mean *such* societies, as *all* societies, for *all* societies have not these *honourable distinctions* to bestow, nor are *offices* and *honourable distinctions*, the *ultimate end*, or the *specific bond of union*, or the *rule of government* in *all* societies.

To explain this mystery then, we must go back to the Dean’s title-page, and there we find, that he is writing, *An Apology for the present church of England, as by law established.*

Things begin now to brighten up. We are to understand, that the present church of *England, as by law established*, is one of the *such* societies here intended, that the church of *England*, not as consisting of *pastors and people*, but as wholly composed of *clerks, or clerical persons*, whose *common centre of union*, considered as the *ultimate end* of her incorporation, are *offices and honourable distinctions*, and whose *common centre of union*, considered as the *specific compact* upon which admittance is to be gained into the society, is *subscription* to the *thirty-nine* articles of religion.

In *such* society, the lay part of the people, as *such*, have neither part nor lot. They are not admitted to be candidates for *offices or honourable distinctions* in it, nor are they required to approve of the *common centre of union* of *such* society, by their subscription.

Now this, I apprehend, the petitioners will think a very unreasonable *postulatum*. They will be apt to say, that the account the Dean gives here of *his* church of England is very different from the account that their church of England gives of herself.

The Dean's forecast in keeping *his* particular society out of sight as long as he could, was not *needless*. He might have been asked *prematurely*, whether the rule by which this *his* *such* society is governed, is *expressed or implied, written or traditionary*. Much may depend upon these circumstances. A rule adopted by way of *implication*, may be founded in a wicked

combination of interested interpreters. A rule adopted from *tradition*, might originate in the whim of some crazy bigot, or dreaming visionary in the midnight of monkery. It behoved the Dean however, to be explicit on this head, at his setting out, the rather, as the church of *England*, with which the petitioners pretend to be concerned, gives, as I said, a very different account of herself, *viz.*

“ The visible church of Christ, is a congregation of faithful men, in the which, the  
 “ *pure word of God* is preached, and the sacra-  
 “ ments be duly administred, in all those things  
 “ that of necessity are requisite to the same.”

In this definition, the laity are comprehended as well as the clergy. If, with respect to such a congregation, the abstract term, *a centre of union*, has any meaning, it must have immediate relation to this *preaching of the pure word of God*, and the *due administration of the sacraments*, and in these the laity have an important interest. It is in these *fundamentals*, that the present *church of England*, as by law established, grounds her claim of being a *visible church of Christ*; and whatever the society which excludes them may be besides, it can have no title to *that* denomination.

A morose logician might therefore say, that the Dean, in his second *postulatum*, begs the very thing in question between him and the petitioners. But I am of opinion, his reverence may, with a little management, save his *postulatum* and his *orthodoxy* too, by the limiting words, *in the main*. He approves the *centre*

*of union of the church of England in the main,* but reserves to himself the liberty of dissenting from the first paragraph of this *nineteenth* article, as it takes in *incompetent* and *unqualified* members, and refers to *a rule of government*, wherein no mention is made of those *honourable distinctions*.

Some have imagined, that the worthy Dean, misled by his meditations on *trade*, had conceived, that the *centre of union* in the church of England, might be similar to the *centre of union* in the *East-India company*; and that full of that idea, he had overlooked the claim of the church, to be *a visible church of Christ* under the direction of *the pure word of God*.

I own I am not of that opinion. I am persuaded he was well aware of that circumstance; and knowing that others had gone before him in this warfare, who had made concessions at their entrance, which had set them fast in their progress, he was determined to avoid that inconvenience at all events.

The late *Regius-professor* of divinity in the University of *Cambridge*, had as much occasion for an *analogical* similitude between the church of England, and *all* or *any* other societies, as the Dean of *Glocester*. But unfortunately he was too late with his *postulatum*. He had unwarily granted, that the church he was *vindicating*, is "a society instituted by Christ himself, of which Christ is the head; and that this church included in it *all those* who profess to believe in his name, and have been

“received by baptism into the number of his disciples.” The learned professor had moreover admitted, “the end and purpose for which *this* society was instituted, to be, to lead men to eternal life by the preservation and advancement of true religion.”

Now it is very evident, that *this* society cannot be *such* society as *all* societies, or as *any other* society, either in its *centre of union*, (whatever the Dean may mean by that vague and equivocal term) or in its *rule of government*. Accordingly when the professor came to take refuge in the analogy *this* society bore to all other societies, he found the door was shut against him, and, to give him his due praise, he was too honest to force it open by expedients, which his own principles forbade him to apply.\*

The Dean, I think, could hardly avoid seeing, that to hazard such a concession, might lose him all the advantages against the petitioners, which he proposed to himself, in drawing his conclusions.

\* Melancthon, in his epistle to Oecolampadius, giving an account of Luther's dispute with Eccius at *Leipsic*, anno. 1519, discovers the respectable origin of the notion, that the church is *like all other societies*.—*Agi captum est de Romani Pontificis autoritate, controversumque est, an jure divino probari posset oecumenici Pontificis autoritas? Esse oecumenicum Pontificem, ingenue fatetur Lutherus. In hoc disputat: An jure divino probari ejus autoritas possit. In hunc locum, quandoquidem paulo asperior est, dies quinque, ni fallor, impensi sunt. Ibi multa acerbe Eccius, multa incivilliter, breviter omnino ejusmodi, ut invidiam apud vulgus Lutheri conflaret. Argumentum primum erat Eccii, Ecclesiam auctoritatem esse non posse, cum civile corpus sit: esse igitur papam jure divino caput Ecclesiae. Tum Lutherus, christum se fateri caput esse, cum Ecclesia sit regnum spiritus, non desiderare aliud Caput, ut ad*

But you will say, why might he not have grounded his *postulatum* on the system of *alliance*, projected some years ago by an *honourably distinguished* personage, to whom the Dean owes an especial respect on account of his particular situation?

I will tell you why. That system had allowed a *saving* of certain privileges to the church of Christ, which, when they came to be examined, made it questionable whether the governors of a christian church, had any powers delegated by Christ to enter into such *alliance*? In discussing this question, it appeared, that the written word was silent concerning such powers. In claiming them therefore as *official* powers, the claimants ran the hazard of passing for *usurpers*. In claiming them as the grants of the people, they might be deemed *impostors*, the people having confessedly no such powers to grant.

This scheme of *alliance* then, would answer the Dean's purpose, as little as Dr. *Rutherford's* method of vindication. And as to the article of *due respect*, experience has shewn, that, however the leaders of the *clerical society* may agree in the main centre of union, in defence of *offices, honourable distinctions*, and the appurtenances thereof, they have not always

Col. i. 18. GERDESIVS. *Histor. Renovat. Relig.* Vol. I. Append. p. 206. And Melch. Adam. LUTHER. p. 111. The reader may possibly perceive from this citation, not only whence Dr. Tucker's palmary argument against the petitioners is borrowed, but likewise how venerable a precedent he may alledge for the *invidious* insinuations with which his pamphlet abounds,



any greater deference for each others theological opinions, than for those of the petitioners.\*

Dr. Tucker, accordingly, to avoid the mistakes of his predecessors, contrives a society purely *clerical*, with which the laity have no right to interfere, not even with the magistrate at their head, (except perhaps in certain cases where *de facto* the magistrate has *honourable distinctions* to bestow.) And this being granted as a *postulatum*, the consequence flows of itself, without the pains of a formal deduction, *viz.* To admit those into *such* society, who do not approve of the *centre of union, whatever it may happen to be, and rule of government*, at least *in the main*, would be to overturn the society from its very foundation.

That the Dean's *such* society, for which he apologises, is a merely *clerical* one, exclusive of any *lay-members*, will still more plainly appear from what his reverence immediately *infers*.

“ From both which postulata,” says our ingenious apologist, “ I am *led to infer*, that the more important the ends and uses of any society are supposed to be, the sooner, gene-

\* \* Something of this sort is whispered to have happened on occasion of this very *Apology*. The Apologist's superiors had no objection to his securing to them their lucrative emoluments, and honourable distinctions in his two *postulata*. But when he proceeded to plead for the exemption of dissenters and young Academics from the obligation to subscribe the thirty-nine articles, he found that the imposing subscription according to the established modes indiscriminately, was an *honourable distinction* which his commanding officers did not chuse to part with; nor was it any advantage to the Dean's estimation with his clerical superiors, that, upon occasion of the debate on the dissenters' bill, he had the honour to be quoted in P——— t,

“rally speaking, will such an institution arrive at acquisitions of *temporal possessions*.”

But why, *any* society? Is the Dean apologising for *any* society but *one*? And why not, *such* society, the term in his *postulatum*? We have it indeed in the end of the inference, *such an institution*;—that is to say, such an institution as the *such* society meant in the two *postulata*; which we now find to be the church of England, as by law established.

Now, to whom do these temporal possessions belong, when they *are* acquired? Evidently to the clergy as such, and exclusive of every layman in the kingdom as such, none of whom, excepting a few of their own servants, are allowed to bear any of the offices, partake of any of the *honourable distinctions* mentioned in the *postulatum*, or touch a penny-worth of the temporal possessions thus acquired, nor consequently obliged (which indeed is but equitable) to approve by subscription, *the centre of union*, which holds this mysterious society together.

The reader undoubtedly will think with me, that a society so privileged, distinguished, and endowed, should have some very important ends and uses indeed. A consideration which will lead us to contemplate a little the origin of this importance, and of these advantages *exclusively* appropriated to it. The Dean can have no objection to an inquiry, which is so naturally suggested by his own *inference*.

*Generally speaking* (to borrow a little of the Dean's prudential caution) when the *clerical society* first acquired these temporal possessions, the members of it were supposed to have among

them, a complete power of opening heaven or hell at their pleasure. They pretended to carry the keys at their girdles, and to let in or shut out whomsoever they thought good. The *ostensible* importance, ends, and uses of this institution, consisted in the *exercise of this power*; the *real* importance, ends, and uses of it, were *dominion over the consciences*, and by that means, *free access to the purses* of the poor deluded people

“Divers persons,” says the Dean, “either  
 “in their life time, or at their decease, WILL  
 “think it expedient out of a principle of zeal,  
 “of emulation, or *perhaps* from *less laudable*  
 “motives, to subscribe sums of money, or to  
 “give lands, or leave legacies for the support  
 “and encouragement of such an important  
 “institution.”

It is a pretty long stride to pass from the times when this *such* institution *soonest arrived at the acquisition* of these temporal possessions, to the present age. And supposing the *importance* of this *such institution* to have been the same from the days of *Constantine*, it will be no pleasing contemplation to a lover of his country, that this important institution is still arriving at farther acquisitions of temporal possessions, by the weakness of divers persons who *will* think it expedient to support and encourage it,

Could the Dean hope, in a period which affords so many writers and readers of history, to cover his march, by throwing a veil over a course of twelve or fifteen hundred years? The honest truth is, that all this *zeal* and *emulation*

for at least two-thirds of the time, has been, without a *perhaps*, a frank merchandise, so much *salvation*, for so much *money*. The superstitious devotee stipulated so many *masses*, *obits*, *requiems*, so many years of *indulgence* or *refrigeration*, for such a sum of money, or so many acres of land, as the covenantee parties could agree for. Where the more laudable motive, *superstition*, (called here, politely enough, *zeal* and *emulation*) did not rise to a sufficient height, or where the purchaser was a little hard-fisted, in driving the bargain, some *useful* and *important* member of the society was employed to procure *visions*, *miracles*, *ghosts*, and other scenical exhibitions, to terrify the wavering patient into the necessity of opening his purse, or sealing the parchment.

Some of these *less laudable motives*; are still upon record. "It happened," says Father *Paul*, when first the church was allowed to acquire real estates, that some religious persons entertaining an opinion, that it was a service to God, to disinherit the children and heirs of families, in order to give their estates to the church, omitted no artifice to persuade widows, maids, and other easy people, ready to receive any impressions, to deprive their own families, and make the church their heirs. And this distemper grew to such a height, that the Prince was obliged to provide against it.—*Charles* *magn* made a law to forbid churches to receive any gifts which disinherit children or kindred."\*

\* On Ecclef. Benefices, chap. vi.

It was not however this, or twenty such laws, that could put a stop to these *less laudable methods* of providing *temporal possessions* for the *clerical society*; and Dean Tucker frankly acknowledges it is not *yet*.

"Nor," says he, "is it in the power of the civil magistrate, even where he disapproves of these benefactions, totally to prevent them." Which, I apprehend, is nearly the same thing as to exclude the civil magistrate from any concern with the clerical society. Against his intermeddling in matters merely *spiritual*, the society is sufficiently guarded. Take away his power of controlling or regulating their temporal acquisitions, and he is completely ousted of all authority with respect to this sacred order. Is not this fairly to confess, that superstition, and the knavery and avarice by which it is encouraged and supported, will, in *every age*, be too hard for the wisest and most righteous ordinances of civil government? It had been indeed to no purpose to dissemble it, after the repeated experience we have had of the dexterity of the *clerical society* in evading the several *Mortmain* laws enacted to restrain them in the use of these less laudable motives.\*

It would however be neither just nor candid to deny, that the church considered in a less exceptionable light acquired many temporal possessions (as many perhaps as would have supplied all the real necessities, and have answered all the real *importance* of a truly christian church) in a *more reputable* way, and

\* See Chambers's *Dict.* under the word *Mortmain*.

upon *more laudable* motives : but I must make this a *postulatum* in my turn ; for in my present penury of records, I cannot prove it without sending the reader to Dr. Newton's *Pluralities indefensible*; and there are many respectable men among Dean *Tucker's* clients, whom I would not willingly offend.

With the Dean himself I shall not stand upon the like ceremony; as I cannot, in any reason, grant him his second *postulatum* while it is loaded with those *honourable distinctions*, which seem to him to be so especial a portion of the church for which he is apologising.

I am therefore under a necessity of exhibiting another quotation from Father *Paul*, on which Dr. *Newton* seems to have laid some stress.

“ Ecclesiastical degrees were not established *at their institution*, on the foot of dignities, pre-eminences, recompenses, or honours, as they are at this day, and have been for many ages, but upon that of *ministries* and *offices*; to which St. Paul gives the name of *Labours*, in the same sense as Jesus Christ hath called those who were therewith invested, *Labourers*. They who were appointed to the offices, were obliged to discharge them in their own persons; nor, absenting themselves from them, could with justice, retain either the title or the profits of them. It is but since the year *seven hundred*, that in the *Western* church, ecclesiastical ministries changed their nature, and became degrees of dignity and

“ honour, and were bestowed as recompenses  
“ of services.”\*

Now if the *offices* themselves stood upon this footing *before* the year *seven hundred*, and if making the *labour* inseparable from the *office*, was derived from the sense of *Jesus Christ* and *St. Paul*, whose authority the church of England herself acknowledges to be superior to that of the *Western* church, I should think that something of the *labour*, as well as of the *office* and *honourable distinction*, might be admitted into the Dean’s *centre of union*, whatever it means. Candidates indeed for laborious offices, with no rewards or distinctions either in hand, or in prospect, but such as bore a just proportion to the labour, would not, I fear, be very numerous; a circumstance which might probably contract the *circumference* of the union, whatever should become of the *centre* of it.

But perhaps some blundering copyist, or designing translator, might have played some tricks with that copy of the record from which Father *Paul* collected the sense of *Jesus* and his *Apostle*; and in that case, this *fallibility in the descent*, would make it of little authority, and this being shewn by the Dean to be the case, I do not see why his reverence might not turn his *inference* into a *third postulatam*; as thus:

“ *Such* society must have a right, arising from the important ends and uses of its insti-

\* Newton, p. 71, from *Hist. Conc. Trid.* b. ii. p. 203. of *Brent’s* translation, 1676; where the passage is in much stronger terms, than in *Courayer’s* which *Newton* cites.

"tution, to acquire temporal possessions, by  
 "every possible means, and to retain and ap-  
 "propriate them to such services as may best  
 "answer the interests and purposes of *such*  
 "society, without any regard to the rules of  
 "civil justice, or permitting the magistrate to  
 "interfere either with the acquisition or the  
 "distribution of them." And then the way  
 would be completely levelled for the introduc-  
 tion of the Dean's conclusion. viz. "Therefore  
 "*such* society might form such *centre of*  
 "*union*, and establish such *rules of govern-*  
 "*ment*, and such *conditions of admission*, as  
 "their discretion should find requisite.

But, after all, I am apprehensive, that the  
 petitioners may object to the Dean's whole sys-  
 tem, and say, "What is all this to us? We  
 "do not admit this picture to be a faithful re-  
 "semblance of that church of England of  
 "which we are members, even as it is by law  
 "established. If the law has established this  
 "*exclusive clerical society*, under the name of  
 "the church of *England*, it is more than we  
 "know, and what, for the honour of the law  
 "as well as the church, we are unwilling to  
 "suppose.

"We acknowledge," might they say, "that  
 "there have been men, even from the early  
 "days of the Protestant church of *England*,  
 "who have endeavoured to turn her into a  
 "*mere clerical society*. and who, by a coinci-  
 "dence of favourable circumstances, may  
 "have so far succeeded in the attempt, as to  
 procure some laws for her discipline and go-  
 vernment, not very consistent with her sub-



"jection to the laws of Christ. But thanks  
 "be to God, they have not so far prevailed  
 "as to suppress the church of England's *tes-*  
 "*timony of herself*, that she is a *visible church*  
 "*of Christ*, and under the controul of his  
 "*written word*. And as *this testimony* is as  
 "firmly established by law, as any other cir-  
 "cumstance of her constitution, and is the  
 "original ground work of her reformation  
 "from popery, every thing contrary to it,  
 "however established by human authority,  
 "must be considered as a *corruption* of the  
 "very same nature as those popish assuments  
 "whose obstruction to the *free course of the*  
 "*word of God*, not only gave occasion, but  
 "afforded a complete justification of the  
 "church of *England* in separating from the  
 "church of *Rome*. Of these corruptions, and  
 "of these only, we desire a reformation of  
 "the legislature. And whoever, like the an-  
 "gry Dean of *Glocester*, affirms, that the  
 "church of *England* would be ruined by such  
 "reformation, must unavoidably be driven,  
 "first or last, to acknowledge, that the  
 "church of *England*, is not a *visible church*  
 "*of Christ* ; it being impossible that the *pure*  
 "*word of God* should be preached, where the  
 "doctrines and commandments of men are in-  
 "termixed with it, and stand, by the means of  
 "what is called an *establishment*, on the same  
 "level with it."\*

\* "Piety," said that eminent formalist Archbishop *Secker*, "is  
 "indeed seated in the heart ; but to give it no vent in outward ex-  
 "pression, is to stifle and extinguish it. Neglecting the public ex-

Many readers of Dean Tucker's pamphlet, considering the cogency of this plea, and the perspicuity of the argument on which it is founded, have supposed, that the Dean, having turned his thoughts so incessantly to secular commerce, had mistaken the question, and applied his Apology to a wrong object, *vis.* the *temporal emoluments*, instead of the *evangelical privileges* of the church of England.

I will not say but this might be the case in part. but undoubtedly, *in the main*, he was well aware of this plea of the petitioners, and accordingly addresses himself to answer it, and having gone on with great fluency, till he found this block of the scriptures in his passage, he looks about him for a way to escape, and finding no opening to the right hand or the left,

"exercise of religion, is destroying the public regard to it, and teaching  
 "men to despise their own form of religion, is enough, very often,  
 "to make them despise it under any form." *Charge.* 1738. St. Paul however seems to have been of a different opinion when he spake of *groanings which could not be uttered.* ROM. viii. 26. which he seems to have taken for the groanings of a *pious heart*. But to let that pass. By *religion*, I would hope, his Grace meant revealed religion as we have it in the scriptures. But surely a man may be taught to despise *his own form of religion*, (that is to say, as his Grace words it, the form by which he publicly exercises *his religion*) as contrary to the end and design, as well as the doctrine of revealed religion, without either destroying the public regard for revealed religion in general, or despising revealed religion under some other form, more agreeable to the design of the revealer, and less adulterated with the doctrines and commandments of men. One might appeal to his Grace's example, who was taught to despise the form of religion *originally his own*, without despising any form that was more to his mind. His Grace's drift is easily seen; and his reasoning, weak as it is, most probably had its effect upon a majority of his audience. Others might say to themselves, *an industrious workman is not always master of his craft.*

he boldly strikes into the high *Roman* road, and attacks the *infallibility* of the scriptures, on the pretence of their being transmitted to us through the hands of *fallible* copyists, *fallible* printers, and *fallible* translators, and all these *fallibilities* established by *fallible* authority.

What is the consequence? Will it follow, that his *creeds* and *confessions* are *infallible*? By no means; the Dean is too modest to assert it: but he will shew you, that *one* sort of *fallibility* is as good as *another*, and that you may make as good a shift with *his*, as with your *own*.

His state of the case is this. "The scriptures are *infallible* in their *source*, but *fallible* in their *descent*. *Creeds* are *fallible* both in their *source*, and in their *descent*."\* Surely he should have said, at least his *Apology* required he should say, "*Creeds* are *fallible* in their *source*, but *infallible* in their *descent*." The antithesis had then been complete, and the wavering christian would have had some ground to debate with himself where to fix his choice; and, by a little of the Dean's rhetoric, might have been brought to allow, that the *infallibility* in the *descent*, or in other words, the *infallibility* of the conveyance, (viz. the *clerical society*) would be sufficient to cure all defects in the *source*.

But by allowing that *creeds* are *fallible* in both respects, and the *scriptures* only in *one*, and adding, that "it is every man's duty to make the best of his condition," he has fairly

given up the cause to the petitioners. Half the common sense of a plough-boy will readily determine, that he *makes better* of his condition, and consequently *does his duty better* who adheres to that system where he has but *one* chance of being deceived, than he who espouses that where he has *two*.

*O Domus antiqua, quam dispari dominaris Domino !*

Thou hoary vicar of the church on seven hills, thou genuine founder and head of this *clerical society*, how awkwardly do thy rivals, and would be successors, manage thy tools, and ape thine heroic exploits! even like children mimicking the grandeur of thy *St. Peter's* in models of clay!

It seems to be the Dean's opinion, that if the petitioners have any scruples concerning the established *centre of union*, they ought to repair to some other society, where the yoke is not so galling, and especially as there is so ample a toleration for protestant dissenters of different denominations; and he would infer from their remaining in the church, with a manifest disapprobation of the conditions of clerical communion, that they only want to avail themselves of the church's emoluments at all events, which it seems, are better secured in an established, than in a tolerated society.

That is to say, the petitioners desire to earn the wages of the church, but to earn them with a good conscience. And where is the harm of

this? Does Dr. *Tucker* desire to hold his Deanry on any other terms? Does he not desire to have an *internal* sanction for holding it, as well as a merely *legal* one? I cannot tell, let us try him by his own speculations.

The Doctor hath given it under his hand, that the *Athanasian* creed may be proved by most certain warrants of scripture, and yett<sup>h</sup> petitioners have his consent to part with it. His *ostensible* reason is, that it is *superfluous*.—The passage is remarkable, and you shall have it in his own words.

“As to the *Athanasian* creed, it is really  
“*superfluous* in our present service; because  
“the very same doctrine is as *strongly*, though  
“not as scholastically maintained in the *Ni-*  
“*cene* creed, the *Litany*, and in many other  
“parts of our public offices.”

I should be very glad to have the opinion of Mr. *Toplady*, or Mr. *Madan*, or even of Dr. *Halifax* on this proposition. So far as my own understanding reaches, I am obliged absolutely to deny the fact. Indeed if common language is to be interpreted by common sense, it is impossible to be true.

The late worthy bishop of *Clogher* (after having shewn from *Socrates* the ecclesiastical historian, that *ὁμοία* and *ὁμοούσιος* were, with the *Nicene* fathers, synonymous terms) could not help saying, “it is something odd to have these  
“two creeds (the *Athanasian* and the *Nicene*)  
“established in the same church, in one of  
“which, those are declared to be accursed,  
“who deny the Son to be of the same *Usia*  
“or *hypostasis* with the Father; and in the

“ other it is declared, they cannot be saved,  
 “ who do not assert, that there is one hypostasis of the Father, and another of the Son,  
 “ and another of the Holy Ghost.”\*

It is true, this *curse* is not subjoined to the *Nicene* creed, as it is now used in our public service. Our present form is taken from the popish offices, and not from *Socrates*; and the reason of omitting the *Anathema* at the end of it, is obvious: for it is in that formula of execration, that the *οὐσία* and *ὑπόστασις* are used as synonymous terms. If any dextrous copyist had but contrived to drop the *Hypostasis* in the *descent* of this creed, the *Anathema* would probably have been added to it in the Roman Ritual, and consequently in our communion service, and then we should have been cursed in the *Nicene* creed, for believing what we are cursed in the *Athanasian* for *not* believing. Another material difference between these two creeds, shall be noted presently.

“ And as the damnatory clauses,” the Dean goes on, “are *seldom rightly understood*, and “ therefore too liable to give offence, it were “ to be wished that the whole was omitted.” —Here I appeal again to the common sense of every man in the kingdom, who understands the following sentence. *If you rob upon the King's highway, you shall be hanged.*

\* Essay on Spirit, p. 146, Sect. cxlvi. The words of the Athanasian Creed are, Ἄλλη γὰρ ἐστὶν ὑπόστασις τῷ πατρὶ, ἄλλη τῷ υἱῷ, ἄλλη τῷ ἁγίῳ πνεύματι. The words of the Nicene council are, τοὺς δε—εἴς ἑτέρας ὑποστάσεις ἢ οὐσίας φεσκοῦσας εἶναι—ἵνα υἱὸν τοῦ θεοῦ ἀναθεματίζῃ ἡ ἀγία καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.

“ Indeed,” continues the Dean, “there is another weighty reason for leaving this creed out of our present forms of public worship, which, as it is *perfectly sound and orthodox*, ought to be distinctly mentioned. The reason I mean is this: one principal part of the controversy, which gave birth to the *Athanasian* creed, is now generally, and very happily forgot, *viz.* the errors of *Sabellius*; —there being few at this day that ever heard of his name, and fewer still who have a clear conception of his singular notions and opinions.”

It were happy for the *perfectly sound and orthodox*, if this were really the case. But there are other *Apologetic* writers in the world, besides the worthy Dean of *Glocester*. There is in print, *An Apology* for one *Benjamin Ben Mordecai*, setting forth the reasons for his conversion from the *jewish* to the *christian* religion. This honest and sensible *Hebrew*, appears to have as clear a conception of the notions and opinions of *Sabellius*, as the Dean of *Glocester* himself, and from him we learn, that they are not *singular*. From his account it appears that they have been the notions and opinions of certain learned clerks of the church of *England*, who have hitherto been esteemed, not only *perfectly sound and orthodox* themselves, but *perfectly sound and orthodox* interpreters of the *Athanasian* creed.

“ I shall now consider,” says this learned *Israelite*, “the doctrine of the *Trinity*, as laid down by Dr. *Waterland*, and several other modern writers, who, in many particulars,

“ differ from one another; all of them from the  
 “ most ancient fathers, *and especially from*  
 “ *ATHANASIUS*; and yet affect, one and all, to  
 “ defend their notions under the authority of  
 “ *HIS name.*”\*

Having shewn this at some length, he scruples not to call these writers, with *Waterland* at their head, *Pseudo-Athanasians*, and proves to the satisfaction of every capable reader, that in answering the objections of those they call heretics and heterodox, they espouse by turns the several errors of *Socinus*, the *Tritheists*, and the *Sabellians*,† “and thus,” says he, “they  
 “ absolve themselves from one heresy, by professing another, which is quite opposite to it;  
 “ and holding two or more doctrines at the  
 “ same time, which are absolutely contradictory to each other.”

Now, if there are none of these contradictions in the *Athanasian* creed, (as we are sure there are none in the *most certain warrants of scripture*, by which the article says, it may be proved,) the Dean of *Glocester's* reason for omitting it will be found not so *perfectly sound and orthodox* as he would pretend. For if the Doctors *Pearson*, *Cave*, *Bull*, *Waterland*, &c. &c. are proved to be *Sabellians*, though it be only *occasionally*, the Dean can give no *orthodox* reason, why they should not fall under the reproof of the *Athanasian* creed; as well as *Sabellius* himself.‡

\* P. 41.

† P. 43—45.

‡ That the Dean may not be too much startled at this unexpected accusation of Dr. *Waterland*, we present him with the following an-



The Dean tells us, "This creed cannot be properly understood, till these tenets, by being previously known, are contrasted with their opposite extremes."

ecdote, which may possibly have lurked hitherto in a corner, where he would not look for it. In the year 1749, appeared *Pope's DUNCIAD*, published by Mr. Warburton, the reputed author of the *Notes*. The commentator, after acting as *second* to Mr. Pope, in this poetical *Bear garden*, concludes his operations with a taste of his theology, to the purport following. Having observed, that "certain scandalous contentions, for modes of faith, have violated christian charity, and dishonoured sacred scripture," he proceeds to say,—"As particularly the mischievous squabble between *Waterland* and *Jackson*, on a point confessedly above reason, and amongst those adorable mysteries, which it is the honour of our religion to find unfathomable. In this, by the weight of answers and replies, redoubled upon one another without mercy, they made so profound a progress; that the one proved, nothing hindered in nature, but that the Son might have been the Father, and the other that nothing hindered in grace, but that the Son may be a mere creature. In a word, they made all things disputable but their own dullness, and this they left unquestioned; and it was the only thing they did leave, of which their readers could be certain." From this remarkable passage we learn, 1. That it is for the honour of this commentator's religion, that there are *mysteries* in it which he finds unfathomable. 2. That the *Athanasian* creed, being of this unfathomable depth, and at the same time a part of this commentator's religious system, it may be dishonourable to the commentator's religion, and consequently, not perfectly sound and orthodox, to leave this creed out of our present forms of public worship, as the Dean proposes. 3. That Dr. *Waterland* was, with respect to the divine nature, a frank *Sabellian*.—But this squabble, concerning the Trinity, was not the only mischievous thing in which these disputants were concerned, that scandalized the pious commentator. *Waterland* could not away with the *Divine Legation*, &c. at any rate; [See *Middleton's Misc. Tracts*, 1752, p. 496.] and *Jackson* was not altogether unsuccessful in some printed attacks upon it. This probably intitled these two writers to a place in the *Dunciad*. Otherwise there have been contentions as scandalous, and squabbles as mischievous on the doctrine of the Trinity, between other divines of the commentator's acquaintance.

One would think that this might *properly* enough be brought about, by *contrasting* each proposition with its contradictory one.—But the Dean's reason——;

“ For all these striking antitheses, which to  
 “ *ignorant* and *prejudiced* minds, appear like  
 “ so many paradoxes or contradictions, will be  
 “ found to be nothing more, *when truly un-*  
 “ *derstood*, than so many cautions and preser-  
 “ vatives against falling into the errors of *Sa-*  
 “ *bellius* on one side, or those of *Arius* on the  
 “ other.”

Aye, there's the difficulty. *When truly understood*,—but when will that be, if the writer cited in the margin, *truly* says, that the mystery to which these *striking antitheses* relate, is *unfathomable*? But, be that as it may, we have shewn from honest *Ben Mordecai*, that men to whom the Dean himself must not impute either *ignorance* or *prejudice*, are as prone to the heresy of *Sabellius*, as to that of *Arius*. And if we are not to fix our orthodoxy by the standards of such men as *Pearson*, *Bull*, and *Waterland*, we must, I am afraid, go a little farther to get rid of these *apparent paradoxes* and *contradictions*, than the Dean's *ipse dixit*.

Let us however go on with him. “ Now as  
 “ the *Nicene* creed was particularly intended  
 “ as an antidote against *Arianism*—and as  
 “ *Sabellianism* is *utterly unknown* to our *com-*  
 “ *mon congregations*, reason good it seems to  
 “ be, that a creed, which was intended to guard  
 “ against *both* extremes at the same time, and  
 “ by the same context, ought to be laid aside  
 “ when there is only *one* of these errors now

“remaining—especially as that *one* is already  
 “as well guarded against as human prudence  
 “can devise.” p. 59.

I am afraid this reason will prove too much, *viz.* that the *Nicene* creed should be dismissed along with the *Athanasian*. For where is the *common congregation*, that knows more of the *Arian* than the *Sabellian* errors? On the other hand, we can say something from our own experience, and will not be afraid to appeal to that of others, that it is impossible to study the *Arian* controversy so as competently to understand it, without getting at the same time a pretty clear conception of the *Sabellian* tenets. The Dean himself calls them the *two extremes*, and we have seen a thousand times how difficult it is to steer between the two, so as to avoid the one, without being intangled in the other.

The case appears from Ecclesiastical history, to have been this. *Noetus* and *Praxeas*, from whom *Sabellius* derived his notions, were called *Monarchists*, and *Patropassians*, on account of their holding the identity of the *οὐσία* or *υ̑ποστασις* of the Father and the Son, without any distinction of what has been since called *personality*. The *Noetians* and *Sabellians* after them, said, the Divine *Monarchy* could only be preserved upon their hypothesis, and insisted, that the doctrine of their adversaries introduced *two or more Gods*.

*Origen*, *Eusebius* of *Cæsaria*, *Tertullian*, and they in general who are called the *Ante-Nicene* fathers, in opposing these heretics, were apt, in distinguishing between the *hypostasis*

of the Father and the Son, to run into the error of those who were afterwards called *Arians*,\* and this is the reason why these fathers are so often appealed to by those who espouse the *Arian* scheme, even to this hour.

The council of *Nice* pretended to adjust these matters, and the orthodox of the present times abide by their determination, which however both the *Nicene*, and our *English* fathers have explained so awkwardly, as to expose themselves over and over to the reproach of *Sabellianism*. And of this they have never been able to acquit themselves, but by deserting their *explanations* of the *Nicene* doctrine, and taking refuge in the *Athanasian*, from which likewise they have been driven in their turn, as may be seen in the *Apology* of *Ben Mordecai* above mentioned. The result then is, that if you take away the *Athanasian* creed, you leave an opening for an influx of *Sabellians*, as it seems, the *Arians* are to be dealt with on no other ground. So *inexpedient* is the Dean's proposal to dismiss this *orthodox* confession of faith.

The Dean concludes this *manœuvre*, by saying, "For undoubted fact it is, that *that Arian*,  
" whose conscience can digest the *Nicene*  
" creed, will make no scruples at swallowing  
" the *Athanasian*."

\* Hinc *Apologista Origenis*, apud *Photium*, ingenue fatetur eundem, [*Origenem*] *Sabellii* hæresi semet opponentem, ita in contrarium abreptum fuisse, ut *Arianico* morbo correptus videretur. *Whitby Disq. Mod. Appendix*, p. 181. See that whole *Appendix*, from which the account above is chiefly taken.

And where is the wonder of that? For it is undoubted fact, that the *Arian* who can do these feats, would swallow the *Trent* catechism, or the *Shastah* of the *Persians*, with perfect safety to his organs of deglutition, whatever violence he might do to his digestive faculty.

But I believe the *fact* is not so *undoubted* as the Dean's confidence represents it. There are *Arians* who think the *τοῦ ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων αἰώνων*, of the *Nicene* creed sufficiently consistent with their leading tenet, *ἢ πρὸτε, ὅτε ὁ υἱὸς ἦν*, to allow them to subscribe to the said creed,\* but who would on no account be prevailed upon upon to acknowledge the *proper eternity* of the Son taught in the *Athanasian*, where *eternity* is ascribed to the *Son* and *Holy Spirit*, in common with the Father.

I should be loth to think that the Dean says all this without book, and without having examined into the present state of *sabellianism*, as exhibited in the writings of our most approved controversial divines. But if I must allow that he has a *clear conception* of this heresy, he must excuse me, if, considering upon what precarious premises he hath rested his conclusion, I conjecture, that he has some *more substantial* reasons. not so *perfectly sound and orthodox*, for removing the *Athanasian* creed, than he chuses to produce in public.

\* It is true, to say, that *there was a time when the Son was not*, is anathematized in this *Nicene* creed as given by *Socrates*. But the creed having dropped the condemnation of this proposition in its descent to these times, the *Arians* will probably think they may safely take the advantage of the omission, notwithstanding the Dean of *Gloucester's* private anathema.

Be that to himself, and let us proceed to another instance. In the 56th page of his pamphlet, he mentions some doctrines established in our thirty-nine articles, concerning *merit*, *justification*, and some other points, in the discussing of which, he is not pleased either with the *papists* or the *protestants*. “The  
 “papists,” he says, “reasoned *dangerously*,  
 “and the protestants *weakly*, about religious  
 “merit, and though the protestants truly understood the general grounds of our *justification* before God, yet they expressed themselves so *unhappily* and *incautiously*, as to  
 “give some advantage to their adversaries.”

Did not the Dean find some of this *weak reasoning*, this *unhappy* and *incautious expression* concerning justification in the *thirty-nine* articles? If he did not, why would he rather appeal for a corrective of this *weakness*, &c. to the second homily on salvation, than to the said articles? But it seems, the learned Dean has “digested his sentiments on these subjects  
 “into a set treatise, the materials of which  
 “he has had by him many years.”

Many years may carry us back to a time previous to his subscribing these articles for his Deanry, and these circumstances being laid together, there arises an high probability, that the Dean gave his assent and consent *ex animo*, to all and every of these articles, as agreeable to the word of God, even after he had discovered this *weakness of reasoning*, and this *unhappy* and *incautious expression*, in some of them; to which however, I am very unwilling to believe, the scriptures gave just oc-

casion, even with all the errors of copyists, translators, and printers, in their most formidable arrangement.\*

\* Dr. Tucker hath lately published six Sermons, and tells us, that "one of his motives for publishing the first five of them, arose from the very nature of the work in which he is now employed ; for as that is to consist of an exposition of the doctrine of the church of England, respecting the decrees of God, and his dealings with mankind as moral agents, it seems but *reasonable*, that the scripture doctrine relating to the same points, should first be set forth, as the only foundation on which our protestant church was originally erected by our pious reformers." It is difficult to comprehend what the Dean would have us understand by this confused account of his operations. His design, he tells us, is to *expound* the doctrine of the church of England respecting the decrees of God, and his dealings with mankind as moral agents, and this we perceive is the subject of a work in which he is now employed. But previous to this, he holds it *reasonable* to set forth the *scripture doctrine* (as something different, one would think, from the doctrine of the church of England) relative to these points. And this we find is the business of these five sermons. But then he immediately adds, that "*scripture doctrine* is the only foundation on which our pious reformers erected our protestant church;" and this, we suppose, they exhibited in the thirty-nine articles. Now it is evident from these sermons, that what the Dean calls *setting forth the scripture doctrine* of the decrees of God, &c. is neither more nor less than *setting forth his own* interpretation of certain texts of scripture, which he understands to relate to the said decrees, &c. He would therefore have done well to tell us, in what respect it was *reasonable* to set forth *his* scripture doctrine, when we had the scripture doctrine of our pious reformers so fundamentally set forth already in the thirty-nine articles; unless *his* scripture doctrine is different from the scripture doctrine of our pious reformers; and in that case it should seem, that the work in which he is now employed will consist rather in *opposing* or *correcting* the doctrine of the church of England, than in *expounding* it. Accordingly if we attend to the Doctor's scripture doctrine, we shall be tempted to think, that our pious reformers have performed their work very ill; and that it was *reasonable* for him to begin once more at the foundation, and to erect a quite new fabric of his own. For example. In his first sermon on Romans ix. 21. He sets out with saying, that "the text and the context are WHOLLY

But what then? Shall Dr. Tucker give up his Deanry, and go among the dissenters?

"RELATIVE to the methods of divine providence in bestowing NATIONAL FAVOURS OR IN EXECUTING NATIONAL JUDGMENTS." Our pious reformers however took this text and the context to it, to relate *wholly*, not to *national*, but to *personal* favours, not to the execution of *national* judgments, but to the execution of judgments upon *individuals*, as is abundantly evident by their characterising those who are said, in the seventeenth article, to be *predestinated to everlasting life*, by the *everlasting purpose of God*, by the term of *Vessels made to honour*, by which I apprehend, no man would understand that they meant, *predestinated nations*. In the next place he confines these national favours to *temporal blessings* bestowed only in this life, whereas in the article, *everlasting salvation* is the favour expressly mentioned to be conferred on the *Vessels made to honour*. He then takes the case of *individuals* into consideration, and shews, in what respect the similitude of the potter and the clay will hold with respect to them, although he had stated the similitude to be *wholly* relative to *national* favours and *national* judgments. Lastly, Dr. Tucker is positive that the parallel ought not to be carried farther [than mere temporal favours and judgments] as the similitude cannot justify the notion that Almighty God formed any of his creatures with an intent that they should be finally miserable. Our pious reformers however made no scruple to carry the parallel to this conclusion: for having determined the *Vessels made to honour* to be *those whom God hath chosen in Christ out of mankind, to be delivered from curse and damnation*, and that by his *everlasting purpose*, they did not leave the alternative a secret, or a matter of conjecture. For the unavoidable consequence of their doctrine is, that they who *are not* thus elected and out of whom the others *are* elected, are left or consigned to curse and damnation, and that before the foundation of the world was laid, and by virtue of the everlasting purpose of God. And that the reformers were well aware of this consequence, is clear from the effects they ascribe to the contemplating this predestinating doctrine on the side of *reprobation*, namely, desperation. It was therefore a circumstance of great civility and tenderness to Dr. Tucker in the Monthly Reviewers [from whose account of the Doctor's sermons I raise these remarks] to decline the task of deciding how far the Doctor's exposition of the doctrines considered in these sermons, corresponds with the real design and *original* meaning of the articles of our church. If Dr. Tucker does not come within the thunder of the fifth canon, as an impugner of the seventeenth article, it would be hard to say who does.



Shall he resign his *honourable distinctions*, and renounce the *centre of union*, which he so well approves in the *main*? Does he like every thing among the dissenters so well, as to think their doctrines and modes of worship equivalent in value to such a sacrifice? Let him then be ingenuous, and fairly confess, that there may be some anti-petitioners not so perfectly easy under the bond of subscription, as they may pretend; and who would not like their *honourable* and *iacrative distinctions* the worse, though the *athanasian* creed, and the articles concerning merit and justification, were wholly laid aside. And let him not suppress another undoubted fact, *to wit*, that there is *another sort* of anti-petitioners, who if the *athanasian* creed was dismissed, and the articles new modelled to the Dean of Gloucester's taste, would think the church of England as completely undone, as if the prayer of the petition were granted in its fullest extent.

Whether I am mistaken or not in supposing, the Dean's Treatise will not exactly tally with the articles concerning *merit* and *justification*, time will shew.\* His disapprobation of the

\* It appears in the foregoing note, how far the Dean deviates from the plain sense of our reformers as exhibited in the seventeenth article. How he could, after this persuade himself (as he declares in his second Letter to Dr. Kippis, he has done) that "he subscribes to the *tenor* of the Homilies, Articles, and Liturgy of the church of England, in the very *identical sense* in which Cranmer and Ridley had they been now alive, would have wished that he should have subscribed to *them*," his foregoing representation of the contents of these homilies, &c. will hardly help us to conceive. If indeed we attend to the construction of the sentence, there arises a probability, that in Dr. Tucker's account, it may be

*protestant* way of explanation on these heads, favours the supposition not a little. But let

one thing to subscribe to the identical *sense* of the *tenor* of a proposition, and another to subscribe to the identical *sense* of the proposition itself. We limbs of the law, make a difference between the *tenor*, and the *purport* of a writing, as is now pretty well understood from a memorable incident of no long standing, when it was determined, that the *tenor* signified the *ordo* or *series verborum*, and the *purport*, the general *sense* or scope of the writing, whether set forth in *hæc verba*, or not; and for which we have from Sir Henry Spelman, the elegant latin word *proportatio*. Whether Cranmer and Ridley were acquainted with this learned distinction of the law, may be questioned, or whether they would have been satisfied with a subscription to the identical *sense* of the *tenor* of their articles? What sort of a subscription they wished for, shall be inquired into in its place. In the mean time let us proceed with the Epistolizer. "If the exiles driven out by the persecutions of Queen Mary, on their return home from those calvinistical places, Frankfort and Geneva, chose to understand Cranmer's and Ridley's words in a *sense* different from what Cranmer and Ridley ever intended, that is no charge against me, I am not answerable for their mistakes or perversions." The hypothesis, you see, is, that these exiles either mistook the words of the articles, &c. or perverted them to a *sense* which Cranmer and Ridley never intended. Let us relate the plain matter of fact, and then we may possibly find out, for what the Dean is really answerable. Dr. Jewel, afterwards bishop of Salisbury, and Alexander Nowel, afterwards dean of St. Paul's, were two of these exiles. The latter was prolocutor of the convocation 1562-3, when King Edward's articles were corrected and reformed, and there is sufficient evidence in Strype and others, that both he and Jewel had no inconsiderable hand in the said correction and reformation. In the year 1571, these articles were again corrected and reformed, and it was resolved in convocation, that "when the book of articles touching doctrine, should be fully agreed on, then the same should be put in print, by the order and direction of the bishop of Salisbury." [Jewel] From that time, the *words*, or if you please, the *tenor* of the articles, were no longer the *words* or the *tenor* of Cranmer and Ridley, but rather the words or the *tenor* of Jewel, Nowel, and their assistants in correcting and reforming them; and whatever *sense* or *purport* these (who are known to be calvinists) chose to put upon them, was the *sense* and *purport* ratified by the Queen, and confirmed by act of

the supposition be ever so punctually verified by the event, the Dean will find a very sub-

Parliament ; consequently, as sure as ever the dean of Gloucester subscribed the present articles of the church of England, *bona fide*, so surely did he bind himself to the identical sense of these exiles and others who theologised as they did. And yet so callous is he to these plain truths, that he sends Dr. Kippis to the Theses of the British divines at Dort, to Prynne, Hickman, Carleton, Edwards, &c. for a list of those artifices, chicaneries, idle distinctions, mental reservations and subterfuges, which the calvinists in general are forced to use in order to gloss over their subscriptions to the *original* doctrines of our church. But the calvinists have been before hand with the Dean in this kind of controversial craft, and have long ago, from Playfere, Heylin, Pierce, and others, brought glaring instances of the chicanerie, idle distinctions, false glosses, and gross prevarication of the subscribing arminians. Nor is it so easy as Dr. Tucker may imagine, to turn the tables upon the calvinists. If in an evil hour for the Dean of Gloucester, a sensible reader of his second letter to Dr. Kippis should proceed to examine the writings of these calvinists, or even the writings of Hickman only, I am much mistaken if he would not find reason to doubt whether the Dean understands the true state of the controversy between the calvinists and arminians ; or what were the original doctrines of the [protestant] church of England ; or consequently, what was the sense Cranmer and Ridley put upon those words, which, he says, the returning exiles mistook or perverted ; notwithstanding his self-confidence in the second of these two prating epistles. It is clear from authentic writings which Cranmer hath left behind him, that his first opinions concerning the predestinarian system, were adopted from Luther and those German divines who, in agreement with him, espoused the doctrine of absolute and irrespective decrees in the most rigid sense. His intimacy afterwards with Peter Martyr, (the oracle likewise of Jewel and Nowel) affords not even the shadow of a presumption that he qualified his sentiments on these subjects, unless perhaps by some *equivocal* expressions to conciliate the minds of some moderate papists to the reformation. That Martyr was a determined calvinist, appears from his Letters to Calvin, and his defence of Zanchius's Thesis ; which, it is remarkable, he says, were agreeable to the doctrine of Luther and Bucer. And for Zanchius's orthodox calvinism, we have an unexceptionable voucher in our modern fatalist, Augustus Toplady. The indecent and false reflections upon the *Marian* exiles (which, as well as the most of his materials in this

stantial voucher for his *orthodoxy*, in the following apology, which however I did not much expect from the quarter whence it came.

“ The *Peace of Society* ought with us to be  
 “ the first object, and it is certainly better in  
 “ a *political* sense, that a few *prevaricators*  
 “ that *make a trade of religion*, should enter  
 “ the church, than that *order and good govern-*  
 “ *ment*, should be *subverted*, a catastrophe in  
 “ which the success of this petition would cer-  
 “ tainly terminate.”\*

But why even a *few* prevaricators? The object of the petition was, to prevent *any* prevarication; and till the catastrophe above mentioned is rendered probable by some evident indication, it may be asked, in what respect it

second letter to Dr. Kippis, the Dean hath borrowed from the notorious Peter Heylin) are very properly reprov'd, and effectually confuted by the very learned Hickman, in his *Animadversions on Heylin's Quinquarticular History*, p. 204. Ed. 2. The Dean may flounce and struggle as much as he pleases to pin his faith upon Cranmer and Ridley, he will be no nearer his exculpation. If he could prove that these bishops differed in opinion as to predestination from the *Marian* exiles, (which he never will be able to do) it would be of no service to him. It will be only *his* particular subterfuge. An honest subscriber cannot adopt it. Bishop Jewel in a letter to Peter Martyr, bearing date Feb. 7, 1562, hath shut the door upon all senses but the calvinistical: *In dogmatibus*, says this worthy prelate, *profus omnia ad vivum rescavimus, et ne latum unguem absumus a doctrina vestra*. The question is not whether the calvinists or the aminians, are in the right, but whether we are to take the doctrines of the church of England upon the credit of Messieurs Heylin and Tucker, or from the authentic accounts of Bishop Jewel and others, who were immediately concerned in framing and establishing them.

\* See the *St. James's Chronicle*, February 25, 1772.

would be *better* that these *few* prevaricators and traders in religion should enter the church? It is possible that, *few* as they might be, they may have large congregations under their pastoral care, perhaps whole dioceses; and surely something should be ventured in a christian country, that the religious instruction and edification of christian men may not be trusted to those, who, from their wicked principles, can neither be sincere teachers, nor worthy examples.

It is said, a little before, that “ the whole  
“ body of the clergy oppose the petitioners,  
“ and treat their project, not only as *mad* and  
“ *frantic*, but as *irreligious* and *antichristian*.”

We can hardly doubt but the speaker was informed, that this was the sense of the *whole body of the clergy*; he might however have justly questioned the truth of the deposition, from the very absurdity of the imputation. *Mad* and *frantic* persons are not properly called *irreligious* and *antichristian*. Both common sense, and the law of the land, forbid to ascribe any *immoralities* to the *insane* and the *lunatic*. I would therefore humbly propose to alter the passage by a slight, but very material correction; and, for *the whole body of the clergy*, would propose to substitute Dr. Tucker’s *clerical society*, who, according to his *postulatum* and *inference*, trade in religion *ex professo*. And even these must make their option, and declare, by which of these inconsistent accusations they will abide. They have had but indifferent luck in charging the petitioners with *irreligion* and *antichristianism*. *Madness*

and *frenzy* is the safer calumny to stick by. *Mad* and *frantic* they may be esteemed in endeavouring to exclude prevaricators out of the church, in opposition to the *whole body of the clergy*. This however, it seems, is their project, and could not, in my opinion, be deemed either *mad* and *frantic*, or *irreligious* and *antichristian*, if the *prevaricators who make a trade of religion*, were really few. In that case, some remedy might be found, without *subverting order* and *good government*. But—much comfort may the Dean of Gloucester and his *clerical society* have in their advocate.

Before Dr. Tucker obliges the public with his treatise on *merit* and *justification*, I would beg leave to give him a little sober advice.

ARNOLD POLENBURGH, in the year 1665, published the second volume of *Episcopius's* works, in the preface of which, he tells the christian reader, that “ had not the Dutch  
“ war broke out, he should certainly have dedicated that book to the whole body of the  
“ church of England ;” for this reason among others, that, “ by the providence of God, almost all the prelates of that church held the  
“ same opinions, concerning *predestination*,  
“ that *Episcopius* and the remonstrants professed.”—Upon which a very learned and ingenious writer, who was driven out of the church of England, by the *Bartholomew Act*, makes the following remark: “ Whether *Polenburgh* be out in his account, is not for  
“ me to inquire, who have work enough to do

“ at home; but it seems, even in this gentleman’s  
 “ account, *all* our bishops are not become  
 “ *episcopian*; and therefore preserve unity  
 “ among themselves by *having* their knowledge  
 “ in these matters *unto themselves*. Now if it  
 “ be found necessary to tolerate difference  
 “ of judgments among the bishops themselves  
 “ in *doctrines of so high concernment*, it may  
 “ be worth the consideration of those who are  
 “ in authority, whether they also may not be  
 “ suffered to enjoy ecclesiastical preferment,  
 “ who differ from their brethren only in some  
 “ few points of discipline.”

Our worthy prelates (*one* excepted) have  
 been, as far as I know, as wary as their prede-  
 cessors, in declaring themselves on these  
 points of *high concern*. That *one* is the Dean’s  
 immediate superior; and much circumspection  
 will be requisite (so far as I can judge of the  
 Dean’s materials by the sample, compared with  
 the prelate’s performance) that he brings not  
 forth what my Lords the Bishops chuse to have  
 to themselves, that is to say, that he discovers not  
 how far they may differ from their brother on  
 the bench, concerning the *doctrine of grace*;\*  
 the Dean, I dare say, will desire to have it  
 understood, that he delivers the sense of their  
 Lordships on these matters, and his readers  
 will certainly understand so too, should he,  
 unavailed of *Polenburgh’s* prudence, dedicate  
 his labours to them.

\* A shrewd and masterly writer hath lately shewn, upon very  
 strong proof, that the right reverend author of the book entitled,  
*The Doctrine of Grace*, hath, on the subject of atonement, ad-  
 vanced a syllematical paragraph, *diametrically opposite both to the*

Without borrowing the least spark of prophetic illumination from the *Foundery* or the

*scripture, common sense, and orthodoxy.* [See a tract, intitled, *Confusion worse confounded*, &c. printed for Hingeston, 1772, p. 35.] It is not ealy to treat of the doctrine of christian *justification*, without considering along with it that of christian *atonement*. The Dean therefore would do well previously to reconnoitre the ground on which he is about to engage, that he may not unwittingly turn his arms against the Colonel of his own regiment, and thereupon bring about a catastrophe much more deplorable than the *ideal* subversion of order and good government; that is to say, the *real* subversion of all consistency of interpretation in the doctrine of the articles relating to those subjects. The bishop is said to have contradicted a passage in the communion service. *ib.* If the Dean should do as much for one or more of the articles, what a triumph would this be for the petitioners? I have a right to expect the Dean of Gloucester's thanks for this seasonable intimation. Upon looking into the second edition of *the Doctrine of Grace*, &c. since this note was written, it appears, that the proposition objected to, and confuted by the ingenious author of *Confusion worse confounded*, do not stand together, as in the citation referred to above. They are indeed all in the second edition of 1763, *totidem verbis*, but separated by much intervening matter, which however hath not at all affected the propriety of the criticisms in this masterly pamphlet. How the passage is exhibited in the first edition, I have no opportunity to know. But there is an expression, p. 2. of the second edition which I may be permitted to note, not as a divine, but as a retailer of law. The language is this, "If man was to be reinstituted in a **FREE-GIFT**, which he had justly *forfeited*."—In our law books, a *free-gift*, is a gift without conditions, and they say, that where no conditions are broken, nothing can be *justly forfeited*. But what if man was to be reinstituted in this free-gift? Why then, "The restoration might be made on what conditions it best pleased the giver." It might so, if the man was too poor to go to law with the giver, who having freely given the gift, and without conditions, had effectually parted with his property in it, and could not resume it without injustice, and therefore ought to restore it without any conditions. And to this agrees the scale in the record. *Life* was the gift, but a gift given upon a condition, which condition being broken, the gift was forfeited, and justly. But though common law, common sense, and matter of fact conspire to condemn



*Lockè Hospital*, I venture to forbode, that fire and water are not more opposite in their several operations, than the bishop's *present*, and the Dean's *future* system of *merit, justification, atonement, &c.* And we are prepared already to expect, that iron and clay will incorporate with equal facility, as the doctrines of Messrs. *Shirley, Pietas, Toplady, Madan, &c.* may be brought into agreement with either of them.

Yet they are all *orthodox*, and with the utmost confidence, filiate their inconsistencies on the poor church of England, which must, it seems, answer for them all; and in this presumption, they throw her articles at each others head, with a clamour that drowns her *still, mournful* voice, representing, that *her* religion is founded in the *bible only*, and has nothing to do with their fantastical notions, let them derive them from what *other* source they will.\*

this reasoning, it may, for ought I pretend to know, be *sound divinity*. But there is another doctrine in this first chapter, which I think a little concerns Dr. Tucker. We are told in it, that it is one part of the office of the Holy Ghost to *rectify the will*. Now Cranmer and Ridley tell us, that the Holy Ghost maketh men to will, that have no will to do good things, which they explain by his taking away the stony heart and giving an heart of flesh. Now if Dr. Tucker subscribes the tenth of our present articles, in the sense in which Cranmer and Ridley would have wished he should subscribe it, he must adopt this very sense of the preventing grace which causeth us to have a good will. But this is as different a thing from *rectifying* the will, as the repairing an old house is different from taking away an old house, and building a new one in its place.

\* "I hear that some who (having a mind to talk of what they do not understand) apply themselves to rail against *The Reasonableness of Christianity*," (Mr. Locke's book so called) "in that phrase with which the world of men made such a noise under the late reigns, affirming upon their own word, that it is contrary to

In the midst of all this uproar, the Dean of Gloucester on the one hand, and the methodists on the other, tell her, that if she parts with these same articles, which furnish an eternal fund for this sort of brawling, she is utterly undone. And in full contemplation of this *undoubted fact*, to what does all this tragic grimace, of *destruction, utter subversion of order and good government*, &c. made *special* to the views of the petitioners, amount? Even to the contents of

————— a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing.

For what would the true protestant church of *England* lose by giving up these bones of contention, but a few rotten buttresses, in too mouldring a state to be of any essential use, and which, by the repeated operations of propping and whitening, serve only to conceal her real beauty, and to impair her strength.

The Dean however at length allows, that,  
“ the great principles both of natural and revealed religion, might have been expressed  
“ in *a more methodical manner*, and with greater

“ *the church of England*. If these people are capable of thinking,  
“ would they exercise that faculty to any good purpose, they might  
“ easily perceive, that when Jesus Christ and his apostles have de-  
“ termined a point, it is the most scandalous and wicked aspersion  
“ that can be devised to introduce *the church of England* in oppo-  
“ sition to them. Had these people that respect for, and would  
“ pay to *the church of England* that deference which is due to her,  
“ they would not prostitute her venerable name at every turn.”  
*Bold's Preface to Observations on the Oxford Animadversions on*  
*Locke's Reas. of Christianity.*

“*precision*, than they are expressed in the “*thirty-nine* articles.” He allows too, “that some useful abbreviations might be made in our liturgy, and some expressions *altered* and *amended*.”

It is certainly a good work to mend things that are out of repair; but it is a better work to replace them with things that will never want repairing; and this, I apprehend, is the view and the desire of the petitioners.

As this, however, is a concession which every one will not make,\* it may seem at least to intitle the Dean of Gloucester to a little reputation on account of his *candor*, and he cannot complain that it has been denied him.†

But the Dean should have considered, that his present disputation is with men who scruple to subscribe, not particularly to the *thirty-nine* articles, but to *any* articles of *faith*, of merely human composition, and whose agreement with scripture is doubtful and precarious. To such men, this concession, I imagine, will give little satisfaction, at least till the Dean has *proved*, what he here seems to take for granted, *viz.* that the *thirty-nine* articles *express*, even in their present state, *the great principles both of natural and revealed religion*; for all that he would propose by *his* alterations, is to give them a little method and precision in the article of expression, leaving the principles just as

\* It has been reported, that the bishops, or some, or one of them, when consulted concerning the expediency of admitting this petition into parliament, answered, *there is no occasion for any alterations*,

† Monthly Review for February, 1772, p. 158.

he finds them. And this probably would be as far as he would venture. For, should he be one of those *candid* and *impartial* men who are willing to lend an helping hand to the good work, and should he, by varying the method or the expression, happen to vary the complexion of the principle, an unlucky retrospect to his former subscription might be suggested, and bring on suspicions, that his private convictions did not altogether tally with the principles of this public Apology, when it made its first appearance.

Now, all the world sees, it is in view of the hazard of adulterating or disguising *the great principles of natural and revealed religion*, in tampering thus with them by *art and man's device*, that the petitioners propose to substitute the *genuine scriptures* in the room of all other tests of the article-kind. Can the Dean of Gloucester alone be ignorant of this? If he is not, can he be *serious*, can he be *sincere*, in calling upon the petitioners for a *plan of their own*, after they have so often held out to him *the pure word of god*, as the only plan to which it is either *safe* or *equitable* for them to be bound, under a protestant establishment?

And, for heaven's sake, what would the Dean do with this *plan* of the petitioners, if he had it? He tells you. He would *scrutinize* it; just, I suppose, as the Savoy-bishops scrutinized Richard Baxter's Liturgy, by taking occasion from it, to ridicule and abuse both the plan and the author of it. The petitioners may indeed fall into this snare if they will; but, *in vain*, says Solomon, *is the net spread in the*

*sight of any bird*; and I hope the gentlemen at the *feathers*, are a little better acquainted with the man and his communication, than to be whistled into it by such an interested piper.

But does the Dean expect that his *own* plan would *not* be *scrutinized*? If the petitioners should let it pass current, is he so little acquainted with the gentlemen of the tabernacle, as to hope that they would subscribe to his more methodical and precise articles? And should they revolt, what amends would he make to his brethren, *Randolph, Balguy, Halifax, Powel, Harvest, &c.* who know they can no longer depend upon the aid of these *thorough-paced* champions, than the articles are continued in their present circumstances, without the abatement of a single tittle? It is a thousand pities the Dean should have resigned the only *postulatum* that could secure him from this *scrutinization*, viz. that all *creeds, articles, and confessions*, which have the sanction of his *clerical society*, "*are infallible in their descent.*"

I desire it may be understood, that these observations relate only to the thirty-nine articles, and the doctrinal points in the liturgy, to which the petitioners are by law bound to subscribe. Subscription to these is the grievance of which they complain, and for which they desire to substitute subscription to the *scriptures only*. As to the alterations and amendments of our public offices in *other* matters, I cannot find they are inclined to intermeddle. These are called for by other persons. No doubt but the petitioners are as sensible of these improprieties in the liturgy, &c. as other

people, and wish to see the church of England free from spots and blemishes, as ardently at least as Dr. Tucker himself. But in such things I think they have declared, they are willing to acquiesce in the wisdom of their superiors. They must acknowledge, that there are clergymen of great learning, accurate judgment, liberality and candour of mind, who have not joined them in their petition, and who are every way equal to the task of reforming our public service, even though they should except the Dean of Gloucester, and those who oppose them on *his* principles, out of the number.

But now for the Dean's *drawback* upon his concessions. "But nevertheless," says this acute apologist, "be it *duly* and *solemnly* observed, that IMPROVING and DESTROYING "are very different things; and that the man, "or set of men, who would gladly engage in "the *one*, would not wish to appear to give "countenance to the *other*. Therefore such "men will chearfully submit to the present inconveniencies, *were they greater than they "are*, rather than be the coadjutors and fellow-labourers in such a destructive design as "yours seems to be."\*

\* The Dean's abilities as well as his inclination for the business of reforming, may appear, perhaps, from what has been observed before. He gives us another specimen in a note subjoined to his sermon on the penitent thief. I shall give it as I find it in the Monthly Review for January, 1773, p. 62. "The form of absolution in "our office for the visitation of the sick, is justly liable to censure, "—For it pretends to such a knowledge of the human heart, as cannot belong to any mortal man, without an express revelation. The "priest is there directed to say to the sick person, (*knowing him to "be a true penitent and a sincere believer,*) By his (our Lord

If I remember right, this Reverend Dean, once in his life, pleaded for the *naturalization*

“ Jesus Christ’s ) authority committed to me, I *absolve thee from*  
 “ *all thy sins.* Dr. COMBER endeavours to justify this passage,  
 “ and succeeds according to the manner of those who attempt impos-  
 “ sibilities. Mr. WHEATLEY offers some apologies. The late  
 “ Dr. STEBBING in his excellent tract against popery, fairly gives  
 “ it up as indefensible. I do the same, and esteem it to be among  
 “ the number of those *real* blemishes, spots, and imperfections in our  
 “ church, which *ought* to be removed, *when* a proper OPPORTU-  
 “ NITY shall present.” Let me for once plead the cause of the  
 church, and of her champion Dr. Comber, against this ignorant and  
 injurious accuser. In the first place there is not one word in the Ru-  
 brics preceding this absolution, concerning the priest’s *knowing* the  
*true repentance* and the *sincere belief* of the sick person; and if there  
 were, Dr. Comber’s manner of justifying this form of absolution,  
 shews, that there are good grounds for ascribing this knowledge of the  
 human heart to the priest. “ JESUS,” says this eminent liturgist,  
 “ gave this power to his Apostles, and they to their successors, who  
 “ communicated it to us by prayers and imposition of hands at our  
 “ ordination, saying, *receive ye the Holy Ghost, whose sins ye remit,*  
 “ *they are remitted, &c.*” Whence he concludes, (and while he is  
 in possession of his premises, who can gainsay him?) that the priest  
 has really and effectually the power and authority he pretends to in  
 this form of absolution. If the priest at his ordination really and  
*bona fide* receives the Holy Ghost, and a power of remitting sins, he  
 must along with them, receive all the qualifications necessary for the  
 full discharge of his function, and among the rest, the knowledge of  
 the human heart. If the priest is really endowed with the gift of  
 the Holy Ghost, he has no occasion for an express revelation to know  
 the inward disposition of his sick penitent; and Mr. Wheatley in  
 that case, apologises for what he ought to have defended; and the  
 Drs. Tucker and Stebbing may be considered as traitorous sons of  
 the church, for giving up as *indefensible*, so beneficial and so authen-  
 tic an adjunct of their office. If the priest does *not* at his ordination  
*receive the Holy Ghost*, the form pretending to confer it is a mere  
 delusion, a profane and an abominable imposture, and Dr. Tucker  
 ought to have begun with censuring *that*, before he meddled either  
 with the absolution, or with Dr. Comber. But let us not be too  
 presuming. Perhaps to touch the ordination office, might call in  
 question the powers of more than mere priests, and might be inter-  
 preted to be a part of that *destructive design* of which the wicked

of foreign protestants, and afterwards for the naturalization of Jews; both these, he insisted, would be considerable IMPROVEMENTS. I have now a pamphlet before me, wherein he was told, that these projects were DESTRUCTIVE of the constitution, particularly, of the church of England. Does he remember what answer he gave to this objection? Let him apply it to the case in hand, and the world will see, that he stands exactly in the same predicament with respect to the petitioners, in which he exhibited his opponents at those several periods.\*

But wherein consists the *destructive* part of the design of the petitioners? why, truly, in substituting *assent* and *consent*, to the *pure word of God*, instead of *assent* and *consent* to *creeds, confessions, and articles*, “some of which are *superfluous*, others, *want method*, “*precision and perspicuity in expressing the*

petitioners are accused. In conclusion, we are to wait, it seems, for the removal of this impious form of absolution, till a *proper opportunity shall present*; that is, till an opportunity drop of itself from the clouds; for at the Dean’s rate of reforming, a proper opportunity will neither be sought, nor presented from any other quarter, by those who have the power to make a *proper* use of it. In the mean time, the patient Dean submits to the present inconveniencies, and would submit, *were they greater than they are*.

\* I can conceive a petitioner concluding a pamphlet in answer to Dr. Tucker with some such words as these. “But alas! after all, what can we expect from such a world as this? The scheme before us is of too *enlarged* and *noble* a nature to be rightly comprehended and truly relished by *narrow* and *contracted* minds. It clashes with the interests of too many persons to be likely to succeed; and I am afraid I may apply to the petitioners the words I heard in a case not very different from theirs:—*Sirs, this is all right, but it will never do; it is TOO HONEST.*” *Vid. Tucker’s Essay on Trade*, Ed. 1750. p. 165.

*Quam temere in nosmet legem sancimus iniquam!*



“ *great principles both of natural and revealed religion, and all of them fallible both in their source and in their descent.* ”

Will the Dean venture to affirm, that this is the case with the scriptures? If he will not, what must be the consequence? A very obvious one, *viz.* That the substitution of these creeds, articles, &c. instead of *the pure word of God*, must of course be *destructive* to something of infinitely more value to the good old church of England, than a *merely clerical society*.

In the name of common sense, Mr. Dean, pick up your concessions, and put them in your budget as fast as you can. I should laugh at you for producing them, if I did not know, that a man, with a majority on his side, can never be ridiculed out of his grossest absurdities. I have another reason for giving you this advice. Take these creeds and articles in the state you have represented them, and it is questionable whether there is a thinking man in the kingdom sufficiently callous to subscribe them in the terms of the 36th canon, without *prevarication*.

I pass by the curious and orthodox supposition couched in the last period of this lamentable paragraph;—that, “it is better to submit to the present inconveniencies, *were they greater than they are*,” (even, suppose, to the *inconveniencies of popery*,) “*than* to substitute a subscription to the scriptures only, in the room of our creeds and articles.” For surely any inconveniencies are more eligible than absolute destruction.

The case of candidates for degrees, &c. in our universities, shall be spoken to presently; in the mean time, let us contemplate another of the Dean's concessions.

—"More especially, let the ministers of dissenting congregations, if they will chuse to apply, be heartily wished a good deliverance from the burden of our subscriptions."

I wish this gracious indulgence to dissenters, was not forced from the angry Dean in pure spite to the petitioners. For why else, *more especially?* Speaking of persons commencing graduates, either in arts, law, physic, or *music*,\* he says, "there doth not appear any STRICT

\* The idea of requiring subscription to the thirty-nine articles from commencers in music, is a chearful one. It is pity the petitioners should forget them in their application. "An organist," says *La Roche*, "having declared, that if they would set the cannons of *Dort* to music, he would play them upon the organs, but that he could not subscribe them, with a good conscience, was turned out of his place." *Hill. Reform.* p. 563. Whether this organist was a graduate in the science he professed, or not, is not said. Perhaps in the country where he officiated, degrees in the faculty of music were not conferred. Perhaps too they had no rubrics to direct the practical uses of church music. The case is different with us. Organists may be graduated; and divers of our forms, particularly the Athanasian Creed, are directed in the rubrics to be *sung* or said; and it may be among the excellencies of our church, that she provides against heretical *airs* as well as heretical speeches. A caviller might object indeed, that the rubrics say nothing of *playing* the creeds, &c. But this argument, I fear, would prove too much; it would prove that we have no authority for organs in our churches; whereas, bishop Burnet tells us, they were *established* in the convocation of 1562; and this being likewise the same convocation which in Mr. Strype's phrase, *so well dispatched* the doctrine of the church in the thirty-nine articles, the subscription of a musical Doctor may seem to be as consequential with respect to the good of the church, as that of a Doctor of divinity.

“ PROPRIETY IN THE REASON OF THINGS,  
 “ for requiring *their* subscriptions.”

Now, when we bring subscription to articles of faith or doctrine in the church of England to this test of *strict propriety* and *the reason of things*, we must go a little deeper, I apprehend, than the *accidental* or *political* ordinances of an human establishment, even to the *principles* of a *christian* and a *protestant* church. When the church of England renounces these principles, as being no part of her *establishment*, we will cease to argue with the Dean on the *strict propriety* of his *Apology in the reason of things*. But if she has given the Dean of Gloucester no commission to renounce them in her name, he must explain to us, how *strict propriety in the reason of things* operates with respect to subscriptions to human creeds and articles, more in favour of ministers of dissenting congregations, than in favour of ministers of *any* christian and protestant congregations whatever. What reason can the Dean give why dissenters should be excused from this *burden*, which will not reach the case of the petitioners ? \*

\* “ The strict measures taken at the restoration, were not approved by the famous Dr. *Whichcot*, but were thought by him to be much too severe, and the effects only of a strong party-prejudice. *I plainly see*, said the Doctor, *what they would be at, but I shall disappoint them. I can myself, with a good conscience conform, though others cannot, whom I greatly pity, heartily wishing them more liberty, AS REALLY DUE TO THEM BY THE LAWS OF NATURE, AND THOSE OF THE GOSPEL.*” Now if this liberty was due to these honest men by these immutable laws, they were *most unjustly driven out of the church* for want of it. Will the Dean of Gloucester condescend to inform us, why equal liberty is not, by the same laws, and in a case of the same kind, due to the petitioners ?

Will he tell them, that as the dissenters do not aspire to the *honourable distinctions*, or the *temporal possessions* of the church, it is not *fit* or *proper* they should bear the *burdens* of the church; and that *strict propriety in the reason of things* requires, that they only should bear the *burden* who are paid for it?

So then! Our subscriptions *are* a *burden*; and it might seem, after the Dean had dropped this inauspicious word, that he would have been so kind as to have mentioned, by what, or whose authority, it is bound and laid upon our shoulders?

“No matter, you are paid for bearing it.”  
—Say you so, Mr. Dean? And do the *whole body of the clergy* really *make a trade of religion*? Let us cease to wonder then, if the *trade* should fail, that the poor church of England must become a *bankrupt*.

Unfortunate Apologist! To what contempt and detestation would you expose your indulgent mother, *ridente papista, nec dolente Atheo*, if your sophistical trumpery should pass for her genuine principles!

Let us proceed with the Dean's concession. Who that is acquainted with the valuable labours of *Pierce, Hallet, Forster, Taylor, Chandler, Doddridge, Lowman, Lardner, &c.* would not wish with Dr. *Jortin*—*Utinam essent nostri*.

It was the wish of such men as *Whichcot, Tillotson, Burnet, Tennison*, and above all, of that true protestant patriot, King *William*, with respect to their excellent predecessors,

whose conformity should have been, and deserved to have been purchased, by removing every circumstance out of our public forms, which could possibly be a reasonable obstruction to it: and could the influence of these worthies of our *establishment* have prevailed over the monkish and malicious bigotry of those times, it would have been effected. The men indeed, who gave the ply to those times, were wise enough in their generation. The admission of such conformists into the church, would either have sunk these opposers into insignificance, or have made their manners and principles odious to the whole world, when set in contrast with the free, generous spirit, and the pious and laborious deportment of a *Calamy*, or a *Howe*.

Why may we not presume, that there are at this hour, numbers of dissenting ministers, whose learning, abilities, and other valuable qualities, would do honour to *any* religious establishment; and that there are as few among them in proportion, who would be a disgrace to *any*, as are to be found in our own?

May I then have leave to solicit the worthy Dean's answer to the following queries? Does not the spirit of christianity require, that room should be made in our establishment (considered as a christian establishment) for these fellow-labourers, who build upon the same foundation that we do, *the sufficiency of the scriptures to make us wise unto salvation?* and with whom, and with *St. Paul*, we ought to agree, that *other foundation can no man lay, than is*

*laid, which is, Jesus Christ ?* Would not such an accession of strength to the protestant cause, as an ecclesiastical union with such valuable characters would produce, be desirable, even in a *political* view, by removing our establishment still farther from popery? Would the Dean's *more methodical* and *precise* articles, or the corrections he proposes in the liturgy, bring about the happy reconciliation required? If they are calculated for this end, why is subscription to them called, with respect to ministers of dissenting congregations, a BURDEN? If not, would not the releasing of these ministers from this *burden*, whilst it is bound about the necks of the established clergy, tend to make this reconciliation absolutely impracticable? And may not the Dean be justly suspected to have proposed this indulgence of dissenting ministers, with an especial view to this impracticability?

The case at present with the dissenting ministers, with respect to conformity is this. If they can get over a few objections to the modes of church government, and particularly to the article of re-ordination, they have a much less step to take towards the established church, than it is to assent to certain doctrinal propositions contained in the articles they are still obliged to subscribe. When they can get their own consent to undergo this piece of discipline, the rest is, in comparison, of much less consequence; and accordingly several of them have conformed, by whose labours the church, upon the whole, hath lost no credit, though some

few, by striking into the high orthodox road at full speed, may have disgraced both the system they left, and that which they espoused.

The Dean's expedient would effectually shut this door, at least upon the worthiest and most conscientious part of them, by making their conformity more difficult and embarrassing than ever. No matter; the more plenty there will be of *offices, honourable distinctions, and temporal possessions* for the *hereditary* children of the church. And as the case of subscription is now likely to be more generally, as well as better understood since the sixth of February, 1772, the Dean may indulge his genius in the probable prospect, that many of the youth designed for the church, may, upon a serious consideration of the *burden*, decline the condition annexed to her emoluments, and leave them to those who can swallow the bitter pill with less offence to their stomachs.

It is however, and must be to all true friends of christian liberty, a most grateful effect of the late controversy concerning subscriptions, that the dissenting clergy should be relieved from this injurious condition inserted in the very law which tolerates their worship, upon whatever principle the relief is forced from the politicians of the present day. But if they are intitled to *this* indulgence upon *political* principles, they are intitled to *more* upon *better* principles. If their ministry is equally effectual in making men good christians, and good subjects, as that of established clergymen, the public is, in proportion to their numbers, equally benefited by their labours, and ought in

justice to confer upon them a proportionable share of the public profits. And if in this view an incorporation is necessary, reason, justice, and the gospel direct, that where in conscience they cannot come up to us, we should go down to them, while their demands are reasonable, and founded upon an evangelical doctrine which is *common to us both*.<sup>\*</sup> If their ministry is *reprehensible*, and *noxious* to the *christian* and the *subject*, every indulgence in their errors should be denied them, and their houses of public worship shut up.

<sup>\*</sup> I am sorry to observe, that in the printed *Case* the dissenters distributed to the members of parliament, they should give it as a *twelfth reason*, that, "The reasons for which subscription is deemed necessary under an *establishment*, do not extend to the case of "a *toleration*." Had this reason been penned by Dr. Tucker, I should not have marvelled; his established maxims are maxims of traffic, wherein *opinions* are *saleable*, as well as other things. But a doctrine of this kind advanced in the same paper, where it is asserted, that, "the liberty desired is *agreeable*, not only to the *rights of men and christians*, but to the *sentiments of the best writers*, "to the *principles of sound policy* and to the *spirit of the constitution*, looks as if, in the opinion of the dissenters, the Petitioners of February 6, were neither *men*, *christians*, nor members of the British constitution, and that the dissenters *only* were intitled to be dealt with according to the *sentiments of the best writers*, the *principles of sound policy*, and the *spirit of the constitution*. Since these reflections were first published, the rational part of the dissenters, may, it is to be hoped, have become a little more equitable. What the Vinerian Professor of Oxford advanced in parliament, March 25, 1773, on the behalf of such of their opponents as dissent from the establishment as well as themselves, may be reasonably supposed to have rectified their notions on the subject. If the Professor was right with respect to the power of the civil magistrate, he was no less right in extending it to the dissenters, than to the petitioners at the Feathers Tavern. If he was wrong, the civil magistrate has no more right to prescribe doctrines to any public teacher of the christian religion of the establishment, than to prescribe them to pub-



But, leaving the Dean of *Glocester* a while to his own meditations; let us return to the terrors of the politician.

lic teachers among the dissenters. The Professor's arguments, taken from the uncertainty of the canon of scripture, and the pernicious consequences arising from indulging either individuals in general, or the heads of sects, in propagating their particular interpretations of scripture, militate against the original principle of the protestant reformation, as well as against any particular sect of protestants. It is indeed neither more nor less than the old popish argument against the *sufficiency* of scripture, which one would hope is current no where in the British dominions, unless in certain *keen atmospheres*, where the doctrine of toleration is equally in disrepute, as it is in France or Spain. The Professor's maxim, of, *Idem velle, et idem nolle*, (which by the way is not from *Tully* but from *Sallust*) would, if applied to the extent of its political uses, bring the dissenters under the pains and penalties prescribed in our laws for uniformity with a vengeance. Most of the adversaries to the dissenters' bill, have taken exactly the same ground with this occasional advocate; and they who deviated from this beaten track, obliged themselves to maintain the irreverend hypothesis, that the thirty-nine articles were equally authentic with our Saviour's sermon on the mount; and that by dismissing the articles, a way would be opened for striking the gospel of St. Matthew off the list of divine writings. See the Gentleman's Magazine for October, 1773. On the other hand, the advocates for the bill generously went upon the protestant principle in its just extent; and I think one might venture to say, that not one of their arguments which concluded decisively for the dissenters, but concluded likewise with equal force for the petitioners of the establishment. One such argument I shall beg leave to exhibit, as it came from a gentleman who was a most bitter enemy to the petitioners of Feb. 6, 1772. "Much has been urged," said this honourable gentleman, "respecting the want of unanimity amongst the dissenters; but I should apprehend, that *the reasonableness of the request*, and *not the numbers* of those who prefer it, is the thing which ought to determine this house in its proceedings and resolves." London Chronicle, March 20—23, 1773. Yet other Chronicles tell us that this was the very gentleman, who the year before, was for *exactting compliance*, with *whatever doctrines, ceremonies, and forms* are established, from those who receive the public money for that very purpose. Now the form of subscription

“ The success of this petition would certainly terminate in the subversion of order and good government.”

is no less *established* with respect to dissenters, than with respect to the clerical petitioners, as they have been called. It is true, the gentleman says, the latter receive the public money for the very purpose of their complying. Now I should have thought they received the public money for another and a somewhat more important purpose; the purpose of instructing the people in the faith and duties enjoined in the christian scriptures. If therefore their compliance with certain doctrines of human device, precludes them from complying with the genuine doctrines of the scripture, their request to be relieved is certainly as *reasonable* a request *in its self*, as the request of the dissenters, and the argument drawn from *numbers*, equally unreasonable in both cases. The gentleman's *reason* on which he erects his right of exacting compliance with established doctrines, &c. viz. that the clergy receive public money for that very purpose, besides the mistake above noticed, affects the dissenters as well as the clergy of the church of England, in all cases where dissenting ministers have an annual income settled upon them, in consequence of their officiating in such a particular meeting-house. One such case the Vinerian Professor mentioned, and there are not a few instances of the same sort all over the kingdom. These stipends the dissenter, provided he *complies* with the law establishing the toleration of dissenters, may recover by law, if they are withheld from him, with the same ease as the rector may recover his subtracted tithes. If he does not qualify himself according to the act of toleration, he is no longer a dissenting minister within the protection of the law, but, as Sir William Blackstone observes, a *criminal nonconformist*, liable to the pains and penalties from which a compliance with the law would exempt him. These settled stipends of dissenting ministers being appropriated to, are as much *public money* as the revenues of the established clergy. Every one knows that those revenues arose from donations of private benefactors, confirmed at length by law, and regulated by law to this hour. I do not mention the *regium donum*, nor for *what very purpose* it is said to be given. It is a noble benefaction, and worthy of the *original* principles of a truly protestant constitution. But one circumstance of difference between churchmen and dissenters, mentioned by the honourable gentleman, I cannot pass by. He represents the dissenting clergy as applying for relief, by this argument among others, “ We cannot agree to the

Hardly so certainly as to verify this proposition upon the mere illustration of its own

“ tests imposed ; we ask not honours, we have no aspiring wishes ;  
 “ no views upon the purple ; the mitre has no charms for us ; nor  
 “ aim we at the chief cathedral seats ; content to pass our days in  
 “ an humble state, we pray for the sake of him who is the Lord of  
 “ conscience, that our consciences may be relieved from what at  
 “ present is a burthen ; nor that, assuming the garb of hypocrites, we  
 “ may any longer be forced to bear this burthen, or be treated as va-  
 “ grants for acting agreeable to the dictates of sincerity, and internal  
 “ rectitude.” Now what is there in all this that might not with  
 equal propriety be pleaded on the part of the petitioners from the  
 Feathers ? Dr. Tucker, as well as the honourable gentleman,  
 shall be their vouchers that they *had no views upon the purple, or  
 the mitre*. According to these gentlemen, the aim of these peti-  
 tioners was the *destruction* of the purple and the mitre : and I sup-  
 pose they who contemplated their petition with a less malignant eye,  
 would be very sure that this mode of petitioning against church im-  
 positions, was not the way to get themselves exalted to the state and  
 quality of imposers in their turn. To say that the dissenters ask  
 not honours, is only saying, they ask them not where they are not  
 to be had ; for where they are, it should seem the dissenters are as  
 little shy of accepting them as other mortals. Else, whence is it  
 that we find so many *doctors* among them ! And may it not be ask-  
 ed, are there no emoluments or advantages expected, or actually at-  
 tending upon these *honourable distinctions* ? In the sort of world  
 we inhabit, it is not very safe to become bound for the self-denial of  
 any class of mortals whatever in the lump. But I forbear. I ho-  
 nour a great number of individuals among the dissenting clergy, as  
 most valuable men, and am greatly concerned when any of their less  
 considerate brethren disparage the general principles they profess, by  
 adopting any excluding and selfish expedients, in order to accommo-  
 date themselves at the expence of those who are as firm friends to  
 public liberty, civil and religious, as any dissenter in the kingdom.  
 And on this occasion give me leave to mention a fact, which does  
 great honour to the clerical petitioners, and which has come to my  
 knowledge since these papers were first published. Very soon after  
 the first meeting at the Feathers, a sketch of a bill was produced to  
 some of the society, in pursuance of the principle of the petition,  
 whereby, if it should have been passed into a law, the protestant dis-  
 senters of all denominations would have been relieved, perhaps more  
 effectually than by the bill they offered for their own particular ac-  
 commodation.

self-evidence. It was said of *Luther*, that he committed two errors in his way of promoting reformation. It was pretended, that he might have had better success, had he not touched the *Pontifical Tiara*, and the *bellies* of the *monks*, which, it seems, were the two grand hinges of *order* and *good government* in the church of Rome. The petition, I apprehend, steers clear of all mistakes of the same kind; it leaves episcopacy in full possession of its legal powers, nor does it tend to diminish the revenue of the church to the value of sixpence. The petition aims only at the restoration of *the pure word of God* to its proper authority, in a province, where even the *royal supremacy* seems tender of interfering. And if by such restoration, the *order* and *good government* of the church would be *subverted*, it will be impossible to persuade some people, that *more order*, and *better government* would not arise out of the ruins.

As I was at a considerable distance from a certain orator, whose sentiments are understood to regulate those of many other men, I might easily misapprehend him, but to me his expressions implied, that he meant to have taken his steps with respect to this petition, as if it had been addressed to himself *alone*.

By turning over so many law books in the way of my profession, I have contracted a sort of disinclination to vest the whole legislative and executive power of this once great kingdom, in the hands of one man; and I cannot reconcile myself to that language, which goes upon a supposition, that a minister of state

may, by his own power and influence, *execute*, as well as *propose*, what plans of *order* and *good government* shall seem expedient to his single wisdom.

But if a gentleman in office *will* affect the character of a chief magistrate, it is for his credit to act the part *consistently*. If the chief magistrate, (considered as having all legislative and executive powers in his hands) takes upon him to establish religion upon his own maxims of *public utility*, passing by all considerations of the *source* from which the nominal religion he would establish pretends to be derived, it must be a disparagement to his authority, and inconsistent with his plan, to admit of a *toleration law* for sects and dissensions, in the least degree. He should adhere strictly to the literal sense of the text, *Compel them to come in*. It is the only text to which he ought to pay any regard. To admit pleas of *conscience*, may be fatal to *order* and *good government*. There may be times and seasons when men of *conscience* may become the majority, and rise up in a formidable body against the establishment. And indeed, such is the caprice of men's minds, when left to chuse their own religion, that there is no providing against such events, but by excluding all operations of *conscience* from the environs of an establishment, by the severest laws that can be devised.

To give an instance from a case quoted on occasion of the affair under our consideration. Mention was made of the liberties taken with the doctrine of the *Trinity*, and taken with impunity, in open defiance "of an act of parlia-

“ ment, which has prohibited all disputation  
 “ upon that doctrine.” But where was *order*  
 and *good government* all this while? Is it not  
 most inexcusable indolence in the politic chief  
 magistrate, to suffer his decrees to be thus set  
 at nought? Should he not strain every nerve  
 to bring these offenders to justice? Not an au-  
 thor, printer, publisher or vender of these dis-  
 putatious tracts on the *Trinity*, should escape  
 his vigilance or his vengeance. To screen his  
 remissness under the name of *the lenity of go-*  
*vernment*, is a poor contemptible subterfuge.  
 With an express law on his side, it is his duty  
 to protect his establishment from such gross af-  
 fronts, at all events. His establishment is not  
 an establishment of *lenity*. It binds about the  
 neck of *conscience* the iron chain of *conformity*  
 with the utmost rigour; and to relax it in any  
 degree, can only serve to give suspicions, that  
 this mighty *leviathan*, with all his pretences  
 of *public utility*, is conscious, that in enact-  
 ing such laws as this concerning the *Trinity*,  
 and others of the same sort, he exceeds his  
 commission, and is obliged, by such *toleration*  
 to subvert his own maxim. For, laying the  
 interests of *truth* and *religion* out of the case,  
 where is the *public utility* of giving this indul-  
 gence to the *hydra of controversy*, in a civil  
 sense? If *public utility* is not incommoded by  
 it, what becomes of the politician’s grand ar-  
 gument against this petition?

But incongruous as it is in a minister of  
 state, to talk of a power of establishing a *par-*  
*ticular* religion, and tolerating a *different* one,  
*on the same principle*, it is tenfold more absurd  
 in a member of the *clerical society* to use this

*lenitive* language. *His* fort is not in a plea of *public utility*, but in his own *snug centre of union*. If he puts the men who dissent from him, in a capacity to call in question the principle of his establishment with impunity, it may in the end prove dangerous to his *honourable distinctions* and *temporal possessions*. He should not suffer either the chief magistrate or his subjects, to pry into the validity of his pretensions to either. *Public utility* gives the idea of *black* to one man, and of *white* to his next neighbour. In *one* statesman's notions of *public utility*, it is better to tolerate a few *prevaricators* in the church; who *make a trade of religion*, than to exclude *prevarication* by complying with the petition. A successor may arise, who will think it expedient, and even a point of *public utility*, to examine into the *nature and circumstances* of this *trading* in religion; and the result may be, that the *honourable distinctions* are conferred *in the main*, upon unworthy objects, and these *temporal possessions* distributed with a partiality which is a reproach to all *order and good government*: nor should I wonder if such examination should take its rise from the intimations dropped in the Dean of Gloucester's *Apology for the present church of England as by law established*.

And this reminds me of two or three incidents which have fallen out, since the petition for relief in the matter of subscription, was rejected.

Soon after this event, it was proposed, it seems, to limit the demands of the clergy upon their parishioners to a certain number of years, and to provide, that no claims of tithes, &c.

which had laid dormant, should be admitted against the quiet and uninterrupted possession of the parishioners for that length of time.

A reverend friend whom I met on a visit, in company with three or four of his brethren, made no scruple to put this attempt upon the sacred order, to the account of the petitioners ; and as the company were unanimous in that opinion, I left them to enjoy it at their leisure. And yet certain it is, that a bill of this tendency was projected and talked off many months before the petition to remove subscriptions was heard of, or, as I verily believe, was thought of. And there cannot be a stronger proof of the petitioners having no concern in that matter, than that they had not any more determined adversaries in the house of Commons, than were some of the projectors and patrons of this *limiting* bill.

It may, indeed, be a subject of speculation, both to philosophers and politicians, to find the motive on which the same gentlemen, who were so zealous to deprive the clergy of a *temporal* privilege, should be as earnest in confining them to a practice, which is understood to occasion some degree of *prevarication* among them. Human laws cannot always be so strictly worded, as not to leave room for evasion ; I have been informed that the intended bill was as liable to this imperfection, as some other acts respecting the clergy, have been before it. Could these gentlemen expect, that a sort of men would strictly adhere to the plain sense of *one* law, which affected their property so materially, who are supposed so frequently to em-



ploy their dexterity in quibbling away the plain sense of *another*.

This imputation, therefore, must be taken, only as an adjunct of that foolish calumny, which ascribes to the petitioners a design to ruin the church of England. But as I am persuaded that neither the petition, nor the limiting bill had any such design, or would have had any such effect, I shall be free to confess, that, had I been one of the petitioners, I should not have thought of opposing a bill of this nature, provided the limitations in it were extended to every order in the church, and to every body of men incorporated for ecclesiastical purposes.

In the various conversations I have heard upon this subject, I could never find more than two allegations against it, which deserved the least notice.

The first went upon the supposition, that  
 “all donations to, and endowments of church-  
 “es, had the sanction of a kind of *consecrati-*  
 “*on*, and that even the municipal law of our  
 “own country had annexed the idea of *sacri-*  
 “*lege* to the subtraction of them by the laity.\*

\* Tithes are called, a *spiritual fee*; and Hobart, Rep. 42, says, “that which is given in lieu of tithes, is turned into a *spiritual fee*.” — “In these latter ages,” (says Godolphin, 349) “not regarding what St. Hierom says, that *fraudare ecclesiam est sacrilegium*, all artifices imaginable are put in practice to subvert the tithes, and therefore to enforce the due payment thereof, were the Statutes of Hen. 8, and Ed. 6, made and enacted.” And this doctrine is taken up by the author of *Ornaments of churches considered*, Pref. p. ix. “By private persons benefactions are often made to churches, which, whatever they consist of, are consigned to the care and custody of the churchwardens, and without any previous licence an unalienable and sacred right is hence conveyed.”

“—That the withholding or secreting such  
 “donations, &c. for a number of years, was  
 “rather an aggravation of the sin, than a di-  
 “minution of the incumbent’s title to them.  
 “—That, therefore, the legislature would not  
 “only be unreasonable, but irreligious, in  
 “shutting this door upon the clergy, and de-  
 “priving them of the means of recovering  
 “what the iniquity of former or latter times  
 “may have disposed the maleficious possessors  
 “to conceal or detain.”

I dare say I shall be allowed by every one  
 who knew the late Archbishop of Canterbury,  
 to suppose, there is not a man in the three king-  
 doms more likely to urge this argument in  
 favour of the church, than he would have been  
 in case this bill had been brought into parlia-  
 ment in his life-time. And, therefore, with-  
 out discussing the point either on theological  
 or legal principles, I shall only appeal to his  
 Grace’s authority in a work, which we must,  
 in common charity, believe to contain his last  
 and latest sentiments upon the subject.

“The fact” says his Grace, “is notorious,  
 “that all our temporal powers and privileges  
 “are merely concessions of the state.”\*

If the powers and privileges of bishops are  
 upon this footing with the state, much more,  
 surely, are the temporalities of the inferior

\* Letter to Mr. Walpole, p. 10. But Coke and Selden had  
 discovered this secret before him; and we see in the note above, that  
 the *jus divinum* would not do, without the *jus humanum*. After  
 all, it is no more than what Cardinal Fleury allows, even with respect  
 to the temporalities of the Popedom. See Jortin’s Rem, Eccl. Hist.  
 vol. v. p. 290.

clergy. And it is to be noted, that as his Grace allows, that, if it so pleased the state, "bishops might be both without *peerages* and "*consistory courts*," there must be a competency in the legislature to judge when, where, and in what manner it may be expedient to augment, withdraw, or modify these concessions from time to time, as the exigencies of the public may require.\*

It is upon this principle, I apprehend, that the petitioners offered their grievance to the consideration of the honourable house of Commons in the first place. Here sit their representatives, and here, as they are freeholders of Great Britain, the conditions on which they hold their freeholds, are more immediately cognisable. Subscription to the thirty-nine articles, &c. is *one* such condition; and they must have deserted both their principle and their cause, had they opposed Mr. Seymour's Limitation-bill, upon the allegation of a *divine right* to their temporal possessions.

Orthodox churchmen, whatever concessions they may make in any present distress, have always shewn the utmost reluctance to have their ecclesiastical claims canvassed in parliament, and particularly in the house of Commons. And accordingly, though they did not think proper to call in question, the principle

\* "Nothing has lost the Pope so much in his supremacy, as not acknowledging what Princes gave him. 'Tis a scorn upon the civil power, and an unthankfulness in the priest. But the church runs to *jus divinum*, lest if they should acknowledge what they have by positive law, it might as well be taken from them, as given to them." Selden's Table-talk. Tit. Jus Divinum.

upon which I have supposed the petitioners to conduct themselves, they found the means to attack them upon other pretences, first upon the illegality, and secondly, upon the impropriety of the mode of their application.

With respect to the first pretence, it was reported, that their lordships had procured an opinion from one or more sages of the law; that, by presenting a petition of this nature to the house of Commons in the *first* instance, the petitioners had incurred a *premunire*, such application being derogatory to the king's *supremacy* in all causes ecclesiastical.\*

\* There is some reason to believe, that this is a mistake, and that if any opinion was given, it was certainly in favour of the petitioners. Mr. Verell, it seems, has said, that "Lawyers, like priests of old, will judge of the duties of men by the interests of their own order; and the oppressed subject will feel the institution of a burthen, without reaping the smallest advantage." See the Monthly Review for February, 1773, p. 85. It is not very material how this sententious maxim is applied by the ingenious author. Modern lawyers are very little interested in framing burthenfome and unprofitable institutions for the purpose of oppressing the people; nor indeed is it easy to see why modern priests should be thus complimented at the expence of modern lawyers. The petitioners, I am sure, have no reason to assent to the insinuation. They are oppressed by a burthenfome institution, from which not the smallest advantage is reaped by the public. It was laid upon them by priests of old, and is certainly not continued upon them by modern lawyers. One should never deal in that sort of wisdom which is only to be justified by a *few* of her children. The petitioners are smarting under the rigour of the sacerdotal order, which, as they learn from the writings of their adversaries, hath an *interest* in continuing the oppression. It is possible too, that they might find instances of corrupt lawyers in ancient history. They would however be highly blameable, should they, *on these accounts*, convert Mr. Verell's proposition, by ma-

Permit me to ask, would this opinion have been solicited, would it have been given, if the petitioners had applied to the bishops in the first place? Was not every anti-petitioning mouth opened against them, for thus passing by their proper superiors; and did not the bishops themselves highly resent this affront? I would ask then, what circumstance brought the petitioners within the peril of a *premunire*, by applying to the house of Commons, which would not have exposed them to the same peril, had they petitioned the bishops only? The words, in the Act, 16. Rich. II. *shall pursue any process in the court of Rome, or elsewhere*, are, I am informed, the ground of the opinion given on this occasion. Does not the word, *elsewhere*, include the body of the bishops, whether in or out of convocation, as well as the house of Commons?

Dr. Wood tells us, "By the word *elsewhere*, "it is said, that suits in *equity*, to relieve "against a judgment at law, and suits in the "Admiralty, suits in the court of the Constable and Marshal, and in the ecclesiastical "courts, for matters belonging to the cognizance of the common law, are within the "statute."\* To this, indeed, he puts a *quære*,

king the *lawyers* and *priests* change places. There are numbers of lawyers who are not interested in the sort of oppression Mr. Verell complains of: and there are, I trust, numbers of priests, who are not accessaries to that sort of it which incommodes the petitioners, nor think they have the smallest advantage in the continuance of it.

\* Wood, B, iii. c. 3. His *quære* refers us to 4 Hen. IV. c. 23: (it is the 22d on the roll) which is little to the purpose, and is only the amendment of another act, which confined the incumbent wrong-

though he cites for his authority Coke's institutes. Be it observed, however, that suits in parliament are not comprehended in this list. On the other hand, when we consider, that the statute of Rich. II. was aimed at the Pope's encroachments on the royal supremacy, and that bishops were the *spiritual* heirs of his pretensions, it will readily occur, that, on this very account, the word, *elsewhere*, must have had a more especial respect to them, whether sitting in their *courts*, or in their *conclaves*: and whoever he was that gave the opinion, concerning the first application of the petitioners to the house of Commons, needed not to have gone so far about, (as he must have done in that case) to bring them within the statute, had they begun with petitioning the bishops.

' And now we are upon this subject, let us proceed a little farther. How would the king's supremacy be affected by this application to the house of Commons? *We give not to our Prince*, says the 37th article, *the ministring either of God's word, or of the sacraments*. What is the meaning of this *restrictive* clause? Is it merely that the Prince shall not preach a sermon, or

fully ousted, to bring his suit within the year, 13 Rich. II. c. 1. Whereas this law of King Henry gives the incumbent liberty to sue for his remedy, and to begin his suit, at what time shall please him, within the year, or after, at his will. But supposing the case cognizable at common law, it would still be on the peril of a *Premunire*, if he instituted his suit in the ecclesiastical court, any thing in this statute to the contrary notwithstanding.

read a chapter in the bible to his people? Does it not seem to lay some restraints upon such of his edicts as may relate to the ministring of God's word, by interfering with the mode of such ministring prescribed by law? If it does, a mere act of the royal supremacy could not, according to this article, have relieved the petitioners. If it does not, it takes from the Prince a privilege, which the laws allow to the very meanest of his people. In either case, how will the hierarchy excuse King James I. for preaching his long sermons to his parliaments, or his giving directions to other preachers, concerning the expounding any texts of scripture whatsoever?

But this is not all. Expound the clause of the article either way, and try if you can make it consistent with the *royal supremacy* as stated by the common law, which gives our kings *sacerdotal* powers without any such restriction.

"The King of England," says Godolphin, "is *Persona sacra, et mixta cum sacerdote*, and "at his coronation, by a solemn *consecration* "and *unction*, becomes a spiritual person, *sacer* "and *ecclesiastical*, and then hath, *tam* "Festam Dalmaticam, as an emblem of royal "priesthood, *quam Coronam Regni*, in respect "of the regal power in temporals."\*

\* *Repert. Canon.* p. 9. And now the bishoprick of Winchester falling void, the king sends presently.—And because he will not be denied, he goes thither himself in person, and thus enters the chapter house as a bishop or prior, gets up into the president's chair, begins a sermon, and takes his text, &c. *Baker's Chronicle*, Hen. III. p. 82. See likewise Foster's Examination of the Scheme of Church Power. p. 32.

By this account, our Prince is invested with all *sacerdotal*, as well as *regal* power, without exception, and consequently with the power of ministring of God's word, and of the sacraments.\* Nor will any greater difficulty arise

\* Nothing is more amusing to a reader of History, than to observe the various sentiments and reflections of able and eminent men on the same sort of incidents. Parker, (the *Bayes* of the *Rehearsal Transposed*) had said, that the King (Charles II.) "might, if he pleased, reserve the priesthood, and the exercise of it to himself." On which Andrew Marvel, with his usual pleasantry, thus remarks; "Now this indeed is surprising; but this only troubles me, how his Majesty would look in all the sacerdotal habiliments, and (read, of) the Pontifical Wardrobe. I am afraid the king would find himself incommoded with all that furniture upon his back, and would scarce reconcile himself to wear even the lawn sleeves and the surplice. But what? even Charles the fifth, as I have read, was, at his inauguration by the Pope, content to be vested, according to the Roman ceremonial, in the habit of a deacon. And a man would not scruple too much the formality of the dress in order to Empire. But one thing I doubt, Mr. Bayes did not well consider; that if the King may discharge the function of the priesthood, he may too, (and its all the reason in the world) assume the revenue. It would be the best subsidy that ever was voluntarily given by the clergy." *Rehearsal Transposed*, p. i. iii. On the other hand, Lord Bolingbroke, on occasion of his being present at a solemn mass, celebrated by the Archbishop of Paris, wondered the King of France would commit the ministration of so august and magnificent a ceremony to a subject, and not perform it himself. "Le Czar PIERRE LE GRAND avoit supprimé la dignité de Patriarche, et il en faisoit les fonctions." *Magasin Francois*, tom. 1. p. 271. One of these functions was, that in a certain annual procession, the Patriarch obliged the Czar to walk before him, holding the bridle of the patriarchal steed in his hand. "Cérimonie," says the historian, "dont un homme tel que Pierre le grand, s'étoit d'abord dispensé." This was going beyond the functions of the Archbishop of Paris, otherwise Lewis xiv might have had no scruple in changing places with his Patriarch. But *grand* as he was, he was too much a bigot to *usurp* the functions of the priesthood in a solemn pontifical mass. The Czar, it seems, was more of a heretic.



from the *mixta persona* in his Majesty, with respect to the two provinces of *king* and *priest*, than from the mixture of a *spiritual* function with a *temporal* peerage in the person of a bishop.

It is hardly to be supposed, that an article which was framed so long after these *new prescriptive* rites of *consecration* and *investiture* were instituted, should supersede the powers conferred by those solemnities; and therefore, if his Majesty's supremacy must be brought into the debate, let it be considered, whether they who would give up the article, or they who so pertinaciously adhere to it, are more in danger of a *premunire*.

As the law now stands, it is acknowledged on all hands, that these thirty-nine articles cannot be set aside but by the legislature. Some people indeed, have been wild enough to hold (upon the authority however of a famous lawyer) that even the legislature can make no alteration in our ecclesiastical constitution, without infringing the act of union; a doctrine too absurd even for the author of the book of *Alliance* to digest.

To petition or appeal to the legislature, then, is to petition or appeal to the king in his parliament, the only method in which the petitioners could expect relief from his Majesty in the present case; nor indeed do they seem to have been unmindful of his Majesty's peculiar province in an application of this nature; for though they begin with supplicating the commons, there is, in the prayer of their petition, an appeal to his Majesty's piety, with full as

much dutiful respect, I apprehend, as they would have shewn, in appealing to the royal supremacy, without noticing the parliament.\*

But to leave this tender point, as Godolphin calls it,† (a *point* which ought to be full as *tender* to a bishop as a petitioner) and to consider the objection of an immediate application to the house of Commons, on the subject of this petition, taken from the supposed impropriety of it.

This impropriety, it seems, was alledged to consist, in applying for relief to a body of men, who were not supposed to be competent judges

\* Though notice is here taken only of the objection made to the legality of the mode of application, yet the clamour was not less frequent or audible against the legality of the subject of the application; that is to say, against the contents of the petition, as *contrary to law*. When truth and reason procure a hearing in such times as these in public assemblies, it is oftentimes by some unforeseen circumstance, arising from the attempts of those, whose great concern it is to support the present system at all events. A piece of history, transcribed from the London Chronicle, March 11, 1773, may serve as an illustration of the force of the argument, and at the same time as an instance of the sagacity of those who urged it in a place, where only it could receive a proper and effectual rebuke. “Sir W——m B——t having said, that the petitioners’ (against the dissenters’ bill, then depending) “thought perhaps counsel necessary to shew “many parts of the bill to be contrary to law.—Mr. Gray, Sir William Meredith, and others replied, that they hoped no counsel “would be suffered to teach the Commons of England, from their “own bar, the laws of their country. *We*, said they, *who are the “legislators and guardians of the laws to be instructed by counsel, “whether a bill we are about to pass into a law, be or be not contrary or agreeable to the laws and liberties of our country ! This, “said they, would indeed be a censure upon the representatives of “the people, too gross not to incur the contempt of the public, too “shameful to be permitted.” With this opinion the Speaker heartily concurred.”*

† Godolphin, u. 3. p. 11.

of a grievance, the nature of which could not be thoroughly understood, without an accurate knowledge in the deepest points of theology.

How the honourable Commons come by their learning, I presume not to know. But this I can safely affirm as a matter of fact, that if there was any want of knowledge in the debate on the 6th of February, it was not among the advocates of the petition. Those worthy persons could not have understood the question better, had they studied the controversy for twice seven years.\* The question indeed was a very plain one, *viz.* Whether the *same men* who solemnly engage on their entrance into the

\* Perhaps this may not easily be credited by those who have seen no more of the debate than appeared in the Newspapers, in which great caution was used to give no more of the speeches in favour of the petition, than was just necessary to illustrate the laboured answers of its opponents, most of which were inserted at full length. This was, no doubt, contrived on the charitable consideration, that the eyes of the people who had so long sat in darkness, should not be too suddenly incandescenced with the full glare of light, which might have broke in upon them by an impartial exhibition of the replies to those answers. To the same sort of *prudential, benevolent, and perhaps pastoral* management, we may ascribe the pains that have been taken to bring forward every thing which might set the petitioners in an invidious light, and to keep back every thing which tended to qualify these impressions by more equitable representations. These little arts, however, seem now to be losing their influence, and consequently their use. The people are becoming more and more inquisitive in the merits of the cause. They begin to perceive that they themselves have an important interest in the event, as well as the clergy. The ferocious part of them see it is no matter of indifference, that their teachers should be free from every engagement, which may throw an imputation, or even the remotest suspicion upon their sincerity. And as this knowledge gradually gains ground, we may hope the tricks and sophistries that have been instrumental in suppressing it, will now be detected, and the authors of them held in no higher estimation than such practices intitle them to.

ministry, to teach the people from *the pure word of God only*, could, *on the very same occasion*, be reasonably required to, teach *the same people* according to a system which is *not* the pure word of God *only*? For, be it remarked, with all due deference to the influential conductor of the antipetitioning cause, he himself declined the task of adjusting the articles to a consonancy with the scriptures; in which he shewed the good sense of a skilful divine, as well as the circumspection of a prudent statesman.

Where the ingenious gentlemen on the other side learned their language, might perhaps be an amusing inquiry. We have observed already, that *all* of them did not strictly adhere to the sentiments of my lords the bishops, either in their premises, or in the inferences they grounded upon them. And they who appeared to stick more to their brief, acquitted themselves with so little candour towards the petitioners, that these supplicants could hardly feel any remorse for not applying to the bishops in the *first* instance.\* For surely the contempt

\* The experiment however, has now been made, by the Rev. Mr. Wollaston, and his respectable associates, who thought, it seems, the petitioners at the *Feathers* wanting in due respect to their ecclesiastical superiors; and in this they surely were not mistaken, if the petitioners had any reason to believe, that their application would meet with better success than that of Mr. W. and his friends. Mr. Wollaston, in his very sensible tract on the subject, published previous to the meeting at Archbishop Tennison's library, represented a reformation of our church forms as a matter of such importance (not to say, necessity) that it was concluded, by some (who perhaps, foreboded to themselves the event) that he would not rest satisfied with an answer which implied, either an aversion to *any* reformation, or

and abuse thrown upon the petitioners, could hardly be justified by barely asserting, that *no*

a disapprobation of *any* application for it, but would adopt some other plan, which might promise a more successful issue. It was accordingly asked, if I remember right, in one of the Newspapers, what he and his friends would do, in case they met with an absolute negative? To this, as far as I know, no answer was given on the part of Mr. W. Nor perhaps was it necessary. Every man will think he has a right to act in such cases, as he sees cause, and if he thinks proper to risque his estimation with the world upon his acquiescence in the political discretion of his superiors, after he has unanswerably shewn how little political discretion has to do with the cause he espouses, he will not think himself compellable to answer for consequences at the bar of the public. But may I with all due deference be permitted to suggest, that the case with that venerable body to whom the application was made, was widely different. They are public men, and that in a province which requires that they *should keep back nothing that is profitable* for the people committed to their care. Charges of impropriety or want of truth, either in our public professions of faith, or in our forms of worship, are no light matters, Tracts written upon such subjects, with that decency and good sense as that of Mr. Wollaston, and which are at the same time so intelligible to the common understandings of most men, make impressions which require all the weight and authority of the episcopal character to efface. Artificial or evasive accounts of such matters from inferior hands, such as those of Dr. Balguy, Dr. Tucker, and twenty more, are either absolutely unintelligible, or never touch the main question, in which the credit of the protestant religion is chiefly concerned; not to mention the disgust arising in ingenuous minds, from the abuse and misrepresentation with which the solicitors for reformation have been treated by these angry tubalterns, who, the world would take it for granted, were not countenanced, much less employed by English bishops, whose praise it is and has been, since the accession of our Princes and the house of Hanover, to *let their moderation be known unto all men*. Their Lordships' sense of these matters, when delivered in visitation charges, is only useful to the clergy, who perhaps do not always faithfully report it. Pastoral letters, published and dispersed in their several dioceses, a method taken by some of their Lordships' predecessors with good effect, would signify their sentiments to their respective flocks, to the best advantage; christian charity as well as christian prudence seem to require something of this

*alteration is necessary*; in support of which aphorism, the dispensers of it seemed to be left by their clients to find reasons as they could.

I give this only as a conjectural account, why the petitioners did not follow the advice so often given them in Newspapers and pamphlets to commit their cause to the bishops. They might have others to which I am a stranger. But even bystanders could see and remark,

fort at their hands, that it may appear to those who have waited so long for some authentic information, either that no reformation is wanted, or that their Lordships are lamenting that they are fallen into *evil times* which will not admit of it. The common report is, that their Lordships' answer to this application was, "that in their opinion, it is neither prudent nor safe to do any thing in the matter submitted by those who made it, to their consideration." Matters of *opinion* rarely give any satisfaction, except the reasons and grounds of the opinion are clearly and explicitly exhibited. The gentlemen who applied to the bishops, saw not in what respect it was either imprudent or unsafe to do something in the matter submitted to their consideration; nor, probably, do they see it yet. I should rather imagine they thought it neither prudent nor safe to do nothing in a matter of that especial importance for which they solicited their Lordships' interposition. And their reasons for so thinking are not obscurely set forth, in the excellent little tract above-mentioned. These reasons should have been particularly opposed by their Lordships' reasons, for the information of the public, which is yet to seek, why in a free government, it should neither be *prudent* nor *safe* to reform what is evidently amiss in their public forms of religion. If nothing is amiss, it should be so said, and so proved. In the meantime, it is not said *in whom* it would be *imprudent*, or *for whom* it would be *unsafe* to do any thing, &c. Had it been said, "It would be neither prudent nor safe *for us* to do any thing, &c." the solicitors would have understood that they were left at liberty to apply to some other consequential body in the state, for whom it would be neither imprudent nor unsafe, to do *something*. But I forbear to pursue the reflections that might be made upon *oracular* responses of this kind; my intention is only to vindicate the petitioners of the Feathers-association for not beginning their application where they had good reason to believe they should have no satisfaction,

from the profound silence of their lordships during so many months as elapsed from the first meeting at the *Feathers* tavern, to the day of hearing in February, that the petitioners had little or nothing to expect from that quarter; and even bystanders came to know, that in that interval, some individuals had applied to their respective diocesans for their sentiments on the subject, without the least satisfaction or effect.

These things being considered and laid together, it will clearly appear to the intelligent reader, that as the petitioners were perfectly right in making their first application to the house of Commons, so they would have been perfectly wrong and inconsistent with their own pretensions, had they raised, or joined in any opposition to the bill for *limiting the claims of the clergy*, either in their *civil or ecclesiastical* capacity.

In the other objection to Mr. Seymour's limiting bill, the petitioners are very little, if at all concerned; certainly no farther, than they may wish our gracious Sovereign may reign undisturbed by any misunderstanding with any class of his people.

The objection was, that "the bill proposed, had a tendency to *embroil* the crown with the church."

As I was not present at this debate, I take this particular from common report, which adds, that this probable effect of the law in question, was suggested by one of those who affect to distinguish themselves from some

others of his Majesty's *equally loving* subjects, by the title of, *Friends to the Crown*.

I should have thought, that a *real* friend to the crown would have been cautious how he dropped an apprehension of that sort in the company where it was said to be delivered. Where there is a legislature to interpose between the crown and *any* body of men who are disposed to quarrel with it, the crown should have little to fear from the discontents of the church, unless there should be some secret article in the *alliance* between the crown and the church, to which the people and their representatives in parliament are no parties. If the crown and the church have their uses for each other, distinct from the interests and welfare of the public, and out of the cognisance of its constitutional guardians, it may be a point of prerogative wisdom to avoid a breach with the church. And does not *this* objection to the limiting bill seem to imply a connection of that nature? And would it not intimate to the audience, that the *less ostensible* articles of the *alliance* might be *inimical* to the rights and liberties of a free people?

The patrons of the *limiting bill*, it is possible, might perceive something in the *visible* effects of such alliance, detrimental to the community at large, and not very honourable to the crown. *Commendams, Dispensations, Pluralities*, to which the crown either directly or ministerially gives its sanction, have been known to scandalize some honest men, who think they ought to be edified by the *moderation* of pious bishops, and the *simplicity* of conscientious



presbyters, not to mention the murmurs of those who are obliged, through these indulgences, to pay for entertainment they never taste. The patrons of this bill could not be ignorant, of what nineteen in twenty of their constituents are well aware, that is to say, of an immense increase of property daily accruing to the church, which is likely enough, without a timely interposition of the legislature, to render the church paramount to every other *society* in the kingdom, and even to the crown itself. All the world knows by this time, that the church is mistress of an accumulating fund, which, in a course of years (perhaps not much longer than that which has run out since Harry the eighth's resumptions) will, upon a fair and moderate calculation, enable her to purchase an estate more than equivalent to that, which was, at that period, alienated from her; and all this by the *bounty* of the crown.

Surely it behoves, that the church should do the crown some very essential service in return for these generous benefactions. Our Monarchs have been, in most periods, wary enough not to dispense their favours, particularly of the pecuniary kind, without some valuable considerations. But what the *service* expected from the church may be in grateful return for this kindness, would be hard to say, unless we may be allowed to conjecture, that the Rev. Dr. Nowell was her spokesman on the thirtieth day of January, 1772. And that being presupposed, we can hardly wonder that thanks for his performance were discovered *ex post facto*, to have been misplaced, and that he should be re-

ferred to those who had greater obligations to him, to comfort him for his disappointment.

As this discovery was made after the petition for relief in the matter of subscription was rejected, I could not help musing a little on the very different impressions the same subject, considered in different lights, will make, sometimes within a very few days, upon the same audience.

It is probable Dr. Nowell might, on this occasion, adopt his doctrine more immediately from a certain decree of the university in which he enjoys an *honourable distinction*. Nevertheless, had he been heard by his counsel, a very indifferent advocate might have shewn, that the doctor's inferences are strictly deducible from the doctrine of our homilies against *rebellion*, which are appointed to be read on every solemn commemoration of the *martyrdom*, and to which every clerk, and every graduate, is obliged to subscribe his unfeigned assent and consent, as *agreeable* to the word of God.

I apprehend the gentlemen who stigmatized the petitioners as disturbers of the public peace and fomenters of controversy, were not a little interested to keep the doctor and his principles in credit. Why did they not exert themselves to screen the preacher from a disgrace, which, by falling upon him, fell unavoidably at the same time upon the *thirty-fifth* article of the church of England? Why should the petitioners be deemed *mad* and *frantic*, for attempting to remove those articles, whose doctrine, in a most important point, Dr. Nowell was deemed *mad* and *frantic* for espousing?

I freely own, that, in my poor opinion, the continuing so general a subscription to these Homilies, is no great act of friendship to the crown, or to the gracious head which wears it; especially considering the law by which it is there placed. Prevarication in a point of that national concern, has but an untoward aspect upon the allegiance which the same subscribers are obliged to pledge to the present royal family. The laity honestly insure their fidelity to his Majesty, by a plain oath without any reserve or drawback. Can a clerical subscription to a doctrine which implies, that the revolution of 1688, was neither *rightful* nor *lawful*, serve to any other purpose, when contrasted with the oath of abjuration, than to hint to the public, the convenience of leaving open a door of retreat for the *clerical society*, in case the crown should come to circumstances of embroilment with the church? And ought the petitioners to become obnoxious to any friend of the crown for endeavouring to shut the door against a pretence of that kind?

There was another matter, canvassed with no little warmth among our political guardians since the fate of the Petition, which does no discredit to the cause of the Petitioners.

*Order and good government* seem to a plain understanding to require, that where there is a system of religion (so called) adopted by the magistrate for the practical uses of his people, care should be taken, that there be no contradiction or disagreement between the established civil policy, and the doctrines of that system. This has, I hope, sufficiently appeared from

the case stated in the instance just mentioned: and it will be no less apparent from that I am going to give.

Were I disposed to give any opinion concerning the late law which lays a restraint upon the Royal Family with respect to their marriages, I should not perhaps condemn it with that severity which some writers have expressed. A law of that sort may, for ought I know, be highly expedient for the public. But surely, before it was finally enacted, some course should have been taken with the *thirty-second* of our Articles of Religion, which most expressly teaches, that, "It is lawful for ALL  
" CHRISTIAN MEN to marry *at their own dis-*  
" *cretion*, as they shall judge the same to  
" serve better to godliness."

This *thirty-second* Article, or at least the last clause of it, should indeed have been disposed of near twenty years ago, before the *act to prevent clandestine marriages* took place. As things are now circumstanced among us, our confession allows us, as *Christian men*, i. e. subject to the laws of the Gospel, *to marry at our own discretion, as we shall judge the same to serve better to godliness.* But,

1. The law of the land says, "No; you  
" shall not marry at your own discretion, but  
" at the discretion of your parents or guar-  
" dians, on the peril of having your marriages  
" declared *null and void*, your issue *bastar-*  
" *dized*, and the succession of your posterity  
" defeated."

2. The Antipetitioners say, that the intent of requiring subscription of the clergy is, that

they may all preach the *uniform* doctrine of the articles. The law says, that, in the present instance at least, the judge upon the bench shall preach a doctrine contrary to that of the thirty-second article.—The article leaves the marriage of the *christian man to his own discretion ; as he himself shall judge the same to serve better to godliness ;* that is, the article leaves it to his *conscience*. But the law interferes, and says, that in certain cases (where however conscience is a very capable judge) the man's conscience has nothing to do in the matter with respect to the *godliness* or *ungodliness* of his views, but the conscience of his guardian, or of my Lord Chancellor.

3. The clergyman subscribes his *assent* and *consent* to the article as *agreeable to the word of God*. But if he acts according to the *doctrine* of the article, in the said cases, and celebrates a marriage approved and authorised by it, he shall be transported as a felon.

4. The petitioners are told, that their request cannot be complied with, as it would break in upon the *uniformity* of the *establishment*. If therefore subscription is still to be continued as a means of preserving *uniformity*, should not the latter part of this *thirty-second* article run thus ? “ It is not lawful for all christian men  
 “ to marry at their own discretion, or as they  
 “ themselves shall judge the same to serve bet-  
 “ ter to godliness, but shall govern themselves  
 “ herein at the discretion of a parent or a  
 “ guardian, as the parent or the guardian shall  
 “ judge the same to serve better to”——what-  
 ever he or she pleases to substitute in the room  
 of *godliness*.

It does not appear (at least from any minutes I have seen of the debates on the occasion) that the authority of this article was expressly alleged in opposition to what is called the *Royal Marriage Act*. And yet this might have been expected from some of the episcopal bench, which, in general, is understood to maintain, that *all and every* of the *thirty-nine* articles are agreeable to the word of God.

This silence of their lordships is the more surprising, as the *doctrine* of the article is pretty strongly asserted in certain *remonstrances*, retailed in the public prints, as part of the proceedings of that illustrious assembly, of which their lordships are members.

“ We conceive,” says one of them, “ the right of conferring a discretionary power to prohibit all marriages, (whether vested in the crown alone,—or in the manner now enacted by the bill) to be above the reach of any legislature, as contrary to the original inherent *rights of human nature*, which, as they are not derived from, or held under *civil laws*, by no *civil laws* can be taken away.”——To disable a man during his whole life, from contracting marriage, or what is tantamount, to make his power of contracting such marriage, dependent, neither on his own choice, nor upon any fixed rule of law, but on the arbitrary will of *any* man, or set of men, is exceeding the power permitted by the divine Providence to human legislatures. It is directly against the

“ earliest command given by God to mankind,  
 “ contrary to the right of domestic society and  
 “ comfort, and to the desire of lawful posterity,  
 “ the first and best of the instincts plant-  
 “ ed in us by the author of our nature, and  
 “ utterly incompatible with all religion, na-  
 “ tural and revealed, and therefore a mere act  
 “ of power, having neither the nature nor ob-  
 “ ligation of law.”

Again, another of these remonstrances af-  
 firms, that “ the liberty of marriage is a na-  
 “ tural right inherent in mankind,—that this  
 “ right is confirmed and enforced by the holy  
 “ scriptures, which declare marriage to be of  
 “ divine institution, and deny to none the  
 “ benefit of that institution,—that the law of  
 “ nature and divine institutions, are not re-  
 “ versible by the power of human legislatures.”

This language, I apprehend, is strictly con-  
 formable to the doctrine of the article, and is  
 not to be confuted but by shewing, that hu-  
 man legislatures have the authority which is  
 here denied them.

It is true, there are concessions in both these  
 remonstrances, which may seem to favour the  
 restrictions in the *act to prevent clandestine*  
*marriages*, but really do not. For though it  
 may be true, that the legislature “ has a  
 “ power of prescribing rules to marriage, as  
 “ well as every other species of contract,”  
 though it may be expedient, that *minors*  
 “ should not marry without the consent of  
 “ their parents or guardians,” yet the general  
 doctrine laid down before, will make these *al-*

*lowances* utterly insignificant to establish the validity of that law.

For who are *minors* with respect to a *capacity* for marriage? "None," say our good old laws, who have attained the age of *fourteen*;" and *minority* and *impuberty* are, with respect to marriage, synonymous terms, as may be seen in our law-books. Nature indeed, as well as experience, seems to have fixed this period to determine the *discretion* of a man, as well as his *other* capacities for marriage; for allowing the *impediments* laid down in our laws, to be perfectly consistent with the *natural* and *scriptural* rights of the *christian man*, what youth of *fourteen* years of age does not know, in what *degree* of *consanguinity* he is, or is not related to the woman he desires to marry? or whethether he is under a *precontract* to any other woman, and so of the rest, The *discretion* therefore, of the article, plainly means a competency of judgment with respect to the *essentials* of marriage, and is then sufficiently exercised, when the man's choice stands clear of these *impediments*. If you carry *discretion* with respect to marriage, to any other particular instances, I am afraid you will find as many who, if we judge by events, have *wanted discretion after* twenty-one, as have *wanted discretion before it*.

As then the natural rights of a man to contract matrimony, do by an almost universal consent of divine and human laws commence with his *fifteenth* year, or his age of *puberty*, upon what evidence are we to judge, that divine Providence has permitted human legislatures



to deprive the man of his choice, and to confine him for seven long years (which with respect to great numbers is confining them for life) to the arbitrary will of one man, who acts by no rule of law, and perhaps upon no better motives than those of *avarice* or *caprice*.

Though I have a strong prejudice in favour of every thing of this sort which appeals for its sanction to the word of God, rather than to the commandment of man, I do not know whether I should wish to be understood, that I give the preference to the article, or the protest, in comparison with these laws.\* All I mean to say, whatever I may think, is, that there is a manifest disagreement between our *thirty-second* article of religion, and these two laws. Which of them is the *more excellent*, is a question rather for my lords the bishops, than for us, who having no *mixed* character, *must* follow the law at all events; and their silence on passing of both these laws (one dissenter excepted) cannot, I think, be otherwise accounted for, than by the supposition, that their lordships thought the *Article* and the *Laws* were perfectly reconcileable to each other.

\* My old friend *Urban*, a most obsequious devotee to all political and ecclesiastical establishments, hath lately presented us with an important paper, containing a *Demonstration* of the *Truth* of the *Thirty-nine* Articles of religion, from *Scripture*. How he hath acquitted himself in other respects, let the *Forest* judge. I have only to remark, that, having the fear of *embroiling* the crown with the church before his eyes, when he comes to this *thirty-second* Article, he is so far from *demonstrating* the *truth* of this last clause of it from scripture, that, with a *prudent reserve*, which would do honour to a Privy Counsellor, he does not chuse to mention even the *Contents* of it. See *The Gentleman's Magazine* for *April*, 1772. p. 160.

But should not their lordships have considered, that what may be clear to them, is not always so to their numerous flocks, the very meanest of whom has his claim of a *divine*, as well as a *natural* right to marriage, which the article seems to secure to him in a way that does not admit of the restriction laid upon him by the *Act to prevent clandestine marriages*. And as their lordships have thought proper to adhere to *all and every* of the thirty-nine articles, against the petitioners of February 6, would it not have become their charity to have explained to the public, by what sort of reasoning this article of our public *Confession of Faith* might be made to stand its ground, against this seeming contravention of a solemn Act of parliament?

We read in history, that, when the Duke of York had married the Earl of Clarendon's daughter, in the year 1661, "The King ordered some Bishops and Judges to peruse the proofs the lady had to produce: and they reported, that, according to *the doctrine of the gospel*, and *the law of England*, it was a good marriage; so it was not possible to break it, but by trying how far the matter might be carried against her for marrying a person so near the king without his leave."\* That is to say, how far the crime was a *capital* one, for *fine* or *imprisonment* would not have nullified the marriage.

Here was a clandestine marriage under every description of that offence, yet by a happy co-

\* Burnet, Hist. O. T. fol. vol. 1. p. 168.

incidence of the *gospel* and the *law of England*, such as it was in those days, this was a marriage *it was not possible to break*, but by an arbitrary act of power, which even Charles II. would not venture to exert.\*

For my part, I should not think the prelates of our times at all less competent to judge a matter of this nature, than the bishops of 1661. Would it not, therefore, have become them to have satisfied the people, (who are persuaded that the gospel is what it always was from the beginning) that the connection between the *law of England* and the *gospel*, still subsists unbroken, notwithstanding these late *limitations* of the *natural rights* of marriage?

I have sometimes amused myself with trying what I could do towards reconciling the thirty-second article of religion with the tenor of the Act of parliament, presuming, there might be no more difficulty in the attempt, than Father Sinclair found in trying to accommodate the first period of the said article with the decree of the council of Trent, which anathematized all who held the marriage of a priest to be va-

\* "The Earl of *Leicester*, in the year 1579, privately married the widow of *Walter Devereux*, Earl of *Essex*; of which Queen *Elizabeth* being informed by Simier the Frenchman, she was so enraged, that she commanded *Leicester* to confine himself to the castle of Greenwich, and intended to send him to the tower, which would have gratified a number of his enemies. But the Earl of *Suffex*, the chief and the most incensed of them, dissuaded her Majesty from it; his good sense and his noble and generous disposition of mind, convinced him, that no man ought to be molested on account of a lawful marriage, which had ever been universally esteemed an honest and honourable state." *Camden*. But *tempora mutantur*.

lid *jure divino*, notwithstanding it was judged to be null and void, *jure ecclesiastico*.\*

But here a difficulty suggested by bishop Burnet made me despair of succeeding in my trials. "It may be justly doubted," says this good bishop, "whether the church can make a law that shall restrain all the clergy in those *natural rights*, in which Christ has left them *free*. The adding a law upon this head, to the laws of Christ, seems to assume an authority that he has not given the church."† Now, the latter part of the article seeming to extend this *natural right* to *all christian men*, and another article having defined the church to be *a congregation of faithful men*, I could not be sure, but the *civil powers* might be comprehended, under this idea of *the visible church of Christ*, and consequently, prohibited to make any law to restrain this *natural right of christian men*; and I should certainly have

\* *Expos. Paraphrast.* ed. 3. octavo, p. 390. Sinclair, indeed, made but poor work of it on this article; and in the consciousness of his inefficiency, proceeds to express his hope, that the church of England might in time be brought to approve the piety of Trent. *Quidni speremus*, says he, *morem illum antiquum et sanctum* (confining the clergy to a vow of celibacy) *denuo obtenturum, dum memorias nostras refricant, et publica illarum consuetudinum et decretorum impressione recenti, animos piorum ad eandem sanctimoniam pulsant*. This might be considered as a kind of prophetic hope, not very unlikely to be fulfilled, at the time Sinclair's book was published. Who can tell what future times may produce? To confine our youth to a seven years celibacy from their puberty, is no un-hopeful way to inure them to the same restraint for the rest of their lives.—N. B. The words, *refricant* and *pulsant*, are both in the quarto and octavo editions of Sinclair's work, but should certainly be *refricat* and *pulsat*.

\* Burnet on Art, 32.

concluded, there was no way of vindicating the law, but by dismissing these two articles, had I not luckily bethought me of the *fortieth*, which would authorise a subscription even to the institutions of a Pagan priesthood.

And yet, I know not how it comes to pass, the imposers of this supplemental article, do not always seem to be uniformly orthodox in explaining the doctrinal proposition it is understood to contain.

“ We have certainly a right,” says an eminent orator, “ like every other society, to *ex-act a compliance* with whatever doctrines, ceremonies, and forms we establish, from those who receive the public money for that very purpose.”\*

\* See the St. James's Chronicle, March 3, 1772. But in the late disputes concerning the hardship of paying tithes in kind, the beneficed clergy alledge, that they are not *stipendiaries*, but *proprietors*. So saith a writer who calls himself *Philoclerus*, in the London Evening Post, October 14, 1773; and so indeed, it should seem, the law determines. In an Exchequer bill the plea is, that the plaintiff is rector or vicar of such a parish, lawfully instituted and inducted, and as such hath a right to the tithe in question, not as a *stipendiary* for complying with established doctrines, ceremonies, and forms, but as a *proprietor*, whom the law hath invested with a freehold in the said tithe; and the single point in issue is, whether the tithe in dispute is parcel of his freehold or not. Mercy upon the clergy! if this gentleman's doctrine should take place. There would be no occasion for tithe-committees to relieve the farmer from the burthen of paying his tithes in any shape. It is but making himself master of the established rubrics, articles, and canons, and comparing his parson's *compliance* in practice with the established doctrines, ceremonies, and forms, and the farmer would quickly see, that the parson could not *legally* demand a single egg of him in the name of tithe. Nor would there be nine parishes out of the nine thousand, in which this would not be the case. It seems indeed as if, in one case, the clergy thought this exact compliance absolutely indispensable, that is to say, when they are to perform the ceremony of *reading in*. If,

To be sure, the labourer is only *then* worthy of his hire, *when* he performs the work for which he is paid : but this is very little to the case in hand, unless they who are intrusted with the disposal of the public money, have a right to establish what doctrines, ceremonies, and forms of religion they please; a point of right which some people are disposed to question.\*

on that occasion, the reader mistakes a single collect, or omits a single suffrage, as hath been sometimes the case, he finds himself obliged to *read over again*: and some canonists have advised the new incumbent, to write the two Greek words *ὁρῶντα σαρκοῦ* in the 9th article, in the common character, for the use of the person or persons who are to attell his exact compliance with the law in this particular case. But legal possession of the freehold, being secured by this exact compliance, the clergy seem to be very little apprehensive, that the *public money* can be withheld on account of their non-compliance, in the common course of their ministrations.

\* "The power of the legislature is limited," says the celebrated *Junius*, "not only by the general rules of natural justice, and the welfare of the community, but by the forms and principles of our particular constitution." *Dedication to his Letters*, 1772, p. vi. "The discretion of an English Judge," says the same *Junius*, "is not of mere will and pleasure,—it is not arbitrary,—It is not capricious.—But as a great lawyer [Coke] says, discretion, taken as it ought to be, is, *discernere per legem, quid sit justum*. If it be not directed by the right line of the law, it is a crooked cord, and appeareth to be unlawful." p. 313 of vol. ii. See more on this subject, by Sir Joseph Jekyll. *Peere Williams* ii. 685. N.B. This doctrine takes in the *legislative*, as well as the *executive* authority. But the principles of *our particular church-constitution*, make the *law of God* the only foundation of a right to establish the doctrines, ceremonies, and forms of our religion, and consequently, the rule of legislative discretion. The droll mortal, who not long ago, entertained the public weekly with his jokes on what he called *patriotic paragraphs*, and the *Prefacer* to a spurious edition of *Junius's Letters*, will needs farther throw those letters upon the Orator above quoted. I apprehend the passages just cited, compared with that to which they refer, may afford a sufficient confutation of that surmise. But if any

“ Had I possessed a vote,” says the same speaker, “ when the *Directory* was going to

doubt remain, let the whole argumentation of this speech be compared with the following strong expressions of Junius’s sense of our *church-affairs*, and their *managers*. “ An honest man, like the true religion, appeals to the understanding, or modestly confides in the internal evidence of his conscience. The impostor employs force instead of argument,” (i. e. exacts compliance) “ *imposes silence where he cannot convince*, and propagates his character by the sword.” *Letters*, Woodfall’s edition. vol. ii. p. 131. Speaking of one Mr. Horne’s “ feasting with a rancorous rapture upon the sordid catalogue of his friend’s distresses,” he adds, “ Now let him go back to his cloister, *the church is a proper retreat for him. In his principles, he is already a bishop.*” *ib.* p. 195. Again, characterising himself under the signature of *Philo Junius*, “ These candid critics never remember any thing he [*Junius*] says in honour of our holy religion; though it is true, that one of his leading arguments is made to rest upon the internal evidence, which the purest of all religions carries with it. I quote his words, and conclude from them, that he is a true and hearty christian, in substance, not in ceremony; though possibly he may not agree with my Reverend Lords the bishops, or with the head of the church, that prayers are morality, or that kneeling is religion.” *ib.* p. 245. Once more; “ His Majesty’s predecessors (excepting that worthy family from which you, my Lord, are unquestionably descended) had some generous qualities in their composition, with vices, I confess, or frailties in abundance. They were kings or gentlemen, not hypocrites or priests. They were at the head of the church, but did not know the value of their office. They said their prayers without ceremony, and had too little priestcraft in their understanding, to reconcile the sanctimonious forms of religion, with the utter destruction of the morality of their people.” p. 250. Can the man who penned these sentiments be supposed to be so utterly lost to all sense of consistency, as to deliver a speech in support of a human establishment, (professing, however, to be founded on the purest of all religions) fraught with arguments and topics, equally favourable to the establishment of Rome pagan or papal, of Constantinople, or even of the *Cape of Good Hope*? What English Protestant would not weep to think that he should have an advocate of *Junius’s* abilities and pretensions to integrity, who, after nobly asserting his political privileges with powers of reasoning and language, superior to all the masters of eloquence upon record, should, in a

“ be established, I would have divided for the  
 “ *Common Prayer*; and had I lived when the  
 “ *Common Prayer* was re-established, I would  
 “ have voted for the *Directory*.” Upon what  
 principle, dear Sir, would you have taken this  
 ground?—Evidently, from what goes before,  
 upon the principle of PUBLIC PEACE, and be-  
 cause he would defend every thing *already*  
 established, from the Pope’s *Viceroyship*, down  
 to the Roman Augurs’ *geese* and *chickens*.

But, hold a little ———. The gentleman  
 does not chuse you should run away with this  
*glimpse* of his *real* principles : and therefore  
 (most consistently to be sure with what had  
 gone before), gives it as the *obvious* (read *os-*  
*tensible*) reason of this conduct in the cases of  
 the *Common Prayer* and the *Directory*, “ that  
 “ they were not essentially different ; neither  
 “ of them contained any thing contrary to the  
 “ scriptures, or that could shock a rational  
 “ christian. And the articles appeared to him  
 “ in the same light.”

Was it well done ? Was it like *Cassius*, to  
 desert the *fortieth* article, the *solver* of all  
*scruples*, the *reconciler* of all *contradictions*,  
 the *adjuster* of all *prevarications*, and to put

frothy declamation, calculated for the views of a minister he detests,  
 and the understandings of a majority he despises, abandon all the forts  
 of christian liberty, and deliver up a set of honest, conscientious, libe-  
 ral-minded gentlemen and scholars, to the tyranny and insults of  
 priestcraft and hypocrisy, from which he would have us to understand  
 he has so successfully emancipated himself ? Is that the way to give  
 its proper value to *morality*, above the *sanctimonious forms* of reli-  
 gion ? Impossible ! To identify the writer and the speaker, is trea-  
 son against virtue, morality, christianity, common sense, and human  
 nature,



the issue upon the merits of the *thirty-nine* ? What must be done with the compliment paid him by Dr. H——x, as the decisive finisher of the whole controversy ? Will the orthodox be permitted to let it rest upon *his* bare assertion, that, “ there is nothing in the thirty-nine articles contrary to scripture ? ”—If not, must not some of them, out of mere gratitude, be obliged to find *proofs* for it, and by that means be carried once more into the wild sea of theological controversy ? And what apology will he make to the ingenious founder of this *fortieth* article, for remitting him to a mode of defence, for which he seems to be totally unprepared, and which even ministerial encouragement would I conjecture, hardly rouse him to undertake ?

“ For my own part,” says the gentleman, “ I am no friend to innovations in religion, “ when the people are not, in consequence of “ some religious abuse, much aggrieved. That “ was the case at the reformation, and then “ would I have heartily concurred in the alteration at that time made, had I been a “ member of this house.”

But can we, can the gentleman himself be certain, that he would have concurred in the alterations made at that period ? Were not the same arguments used by the *non-reformers* against the alterations *then*, that this orator applies to the present occasion ? *The disturbance of public peace, the danger of multiplying heresies, and the sufficient perfection of the doctrines, ceremonies, and forms then established ?* Is not the question *now*, whether both clergy

and people are not aggrieved by the subscriptions established? Is it no grievance to a conscientious people, that their ministers are brought under the disagreeable dilemma, either to withhold from them what they are *persuaded* is the *pure word of God*, or to fall under the reproach of having falsified their subscription? Did the gentleman never hear the scripture quoted in contradiction to the doctrine of an article? Did he not hear it affirmed, that some of the articles were *contradictory to scripture*, and *shocking to rational christians*? Did not some of those who opposed the petition, *decline* the defence of the articles? And must we take an *ipse dixit* from an individual who cannot be supposed to have examined the articles by the scriptures, with more accuracy and precision, than has been done by a *Lord of the Treasury*? It is very unlikely that this *postulatum* should be surrendered to him without some little debate. I question whether Dr. Tucker himself would grant it, without the qualifying words, *in the main*. What then may be the consequence of settling at last on the *merits* of the articles? Too probably the revival of that *hydra of controversy*, which would put one of his coadjutors to so much expence for *opium* and *mandragora* to quell and stupify it.

I shall have the less to say concerning subscriptions *exacted* of students and graduates in

\* *Observe*, the priest is required at his ordination to promise "to teach nothing (as required of necessity to eternal salvation) but that which he shall be *PERSUADED* may be concluded and proved by the scripture."

our universities, as the propriety of them is universally given up in every department, but those where the most substantial reasons for abolishing them, appear from the plainest matters of fact.\* Even the Dean of Gloucester

\* This hath appeared since to be a gross mistake. A certain debate on February 23, 1773, in a certain assembly, hath given us to understand, that the wisest men in the nation think on the subject of academical subscriptions, just as the presiding characters in the two Universities do; or rather perhaps as those of *Oxford* say they do. For, to the great mortification of their respective patrons, the wisdom of Cambridge is, on this point, somewhat different from the wisdom of Oxford. The learned Doctor *Powell*, the oracle of Cambridge, on every question concerning subscription, hath thought it time enough for a young man to subscribe his bare assent to the *presumptive* truth of such and such credenda, (concerning which he is farther to be instructed) at the time of taking his first degree. But the Oxford Advocate thinks it not at all too early for the stripling to give this assent at his matriculation, and backs his sentiment with the authority of the primitive church in her treatment of catechumens. See *Gent. Mag.* for July 1773, p. 309. The example of the church's dealings with the catechumens may perhaps appear to those who only consult the records of ecclesiastical polity which are in print, totally apocryphal: There is however little doubt but the original canon is in the archives of Oxford. We are told farther, that "the two great seminaries of learning, Oxford and Cambridge, were instituted for the instruction of youth in sound learning, and the promotion of the national established religion of the country: and that, as religion should ever go hand in hand with learning, the youth at Oxford are taught to subscribe certain formularies, which is looked upon as an act somewhat equivalent to that which goes under the denomination of confirmation." *ibid.* p. 308. Now at the time these seminaries were instituted, popery was the national established religion, and so far as this argument is sound, these seminaries were instituted for the promotion of *that*. And the consequence is, that the reformers, who caused another religion to be promoted in them, contravened the institution much more outrageously, than they who would exempt youths of sixteen from subscribing to—they know not what. It is moreover to be observed, that what was sound learning before the reformation, was not sound learning after it took place. All this however is most dextrously accommodated, by opposing the *spirit*

sacrifices these subscriptions to *propriety and the reason of things*, though by that concession he gives no inconsiderable blow to his second *Postulatum*. Academical degrees are certainly *honourable*, though not so *lucrative distinctions*, as deanries or bishopricks. And as they are conferred *in ordine ad temporalia*, the gentlemen of *Oxford* have given us reasons, as good as the best of Dr. Tucker's, why these candidates for *offices* in the *clerical society*, should be bound to the *centre of union*, as firmly as they who are to enter upon present pay.\*

The academical guardians of *Cambridge* indeed, appear to be in an odd situation. They seem to be sensible, *how good and joyful a thing it is for brethren to dwell together in unity*, and wish, no doubt, to exemplify the Psalmist's exhortation, by coming to a perfectly right understanding with their *Oxonian* kinsmen. But the difficulty is, how this league may be brought about with a perfect *saving* to the ho-

of the benefactors to these institutions, to their *real intentions*. *Ibidem*. It is cautiously enough said, that subscription at matriculation is only *somewhat* equivalent to *confirmation*: for if any credit is to be given to our rubrics and canons, instruction is to go *before* confirmation, and not (as in the case of subscription above-stated) to come *after it*. *Oxford* however, is now in full possession of this salutary discipline; and if she chuses to avail herself of the arguments and concessions of her advocates and patrons, she may make it more salutary still, by enjoining subscription to her famous Decree of July 21, 1683.

\* See a complete collection of papers, which have been published in *Oxford*, on the subject of subscription to the thirty-nine Articles, &c. at Matriculation. *Leacroft*.

nour of both these learned bodies. The *Cambridge*-men, on the one hand, will not, I suppose, readily reprobate the wisdom of their predecessors out of mere compliment to *Oxford*. On the other hand, it may be depended upon, that *Oxford* will never shake hands with them, till they give her a reason, why subscriptions at matriculation are not required at *Cambridge*,\*

\* In the former edition, it was, *Why subscriptions at matriculation were abrogated*: but the writer has been since informed by a worthy friend, that, contrary to the common opinion, such subscriptions were never required at *Cambridge*. This circumstance may seem perhaps to some to detract from the comparative moderation of *Cambridge*, which, on account of this supposed abrogation, has had the praise of being more disposed to correct antiquated absurdities, than her rigid sister. A late effort to extend her moderation even beyond the period of matriculation, may possibly have reinstated her in the full reputation of a superior degree of candor and common sense. But I am afraid the matter upon examination, will not turn out so greatly in her favour as may be supposed. Heretofore subscription to the thirty nine Articles was required of Bachelors of Arts, as well as of candidates for superior degrees. Considering the studies in which the candidates for the first degree in Arts, are usually employed, this imposition had long been complained of as a reproach to a body, whose profession it was to teach the arts and sciences with all *liberality*. Narrow minded orthodoxy, equipped with a little brief authority, in whatever situation it acts, is loath to depart from its intrenchments; but being on this occasion forced out of them by the vigorous attacks of some generous spirits in the academic corps, its patrons had no choice, but to take refuge in some expedient which might afford them an equivalent for the security they were thus obliged to give up. That expedient consisted in substituting in the room of the articles, the following form: "I A. B. do declare that I am *bonâ fide* a member of the church of England, as it is by law established." This was called a *simple* declaration, and under that notion, passed, (though not absolutely without opposition from the more discerning members) into an academical *Shibboleth* by the common form of *Placeat vobis*. But however this succedaneum might please the majority, one of the young candidates to whom it was to be administered, reflecting with himself, on the multiplicity of

which may perfectly consist with the wisdom of *Oxford* in exacting them.

In the mean time the world is at gaze, how this affair, which hath created so much perplexity, to *all* true friends to subscriptions, will end. This test can hardly be continued in the Universities without some reflection on the wisdom of some of the most strenuous adversaries

the *laws* by which the church of England is established, to many of which he was an utter stranger, and that the term *bond fide* implied, not only his acquaintance with them, but his perfect agreement in sentiment with every thing established by them, thought he could not with a safe conscience *pledge his good faith* that he assented to so many particulars, of which he had no knowledge, nor could form any judgment. Accordingly, having passed the usual examinations in his college and the public schools, he demurred to the subscription; offering however a declaration, *that he was firmly persuaded of the truth of the christian religion, and was in actual communion with the church of England*; hoping this might answer all the ends proposed by the imposers of this new test: but orthodoxy, was, as usual, inflexible, and therefore after considering the case in all views, he was contented to sacrifice his degree, and whatever emoluments and advantages might arise from it, to the dictates of his conscience, and the hope of enjoying in due time the peaceable fruits of his integrity. The whole case is set forth in the *Whitehall Evening Post* of *August*, the 12th. 1773, from which I have extracted these particulars, and is well worthy the consideration of every parent who sends his child to either of these famous seminaries, with a view of having him made an honest man and a good christian, as well as a good scholar. What authority the Oxford-men have for injoining these strange subscriptions, I know not. The British parliament hath left them in possession of it, whatever it is. It is better known whence the subscription to the articles exacted of Bachelors of Arts took its rise in the University of Cambridge, namely, from a verbal direction of King James I. given to the Vice-chancellor and heads of houses at *Newmarket* in the year 1616, which does not appear ever to have received the confirmation of a Grace. *Whitehall Evening Post*, June 25, 1771.

of the late petition, who were candid enough to confess, that Academical subscriptions had no colour of reason to countenance them. On the other hand, it would not be decent to drop them without giving some reason;—*some reason*, perhaps, which the vigilant petitioners might hereafter find the means to turn to their own advantage.

It was lately my fortune to fall in company with an ancient, learned, and most worthy divine, who had formerly been chaplain to an eminent prelate, not long since deceased. He told me, he had carefully read all the arguments that had been offered, for excusing students and candidates for degrees in the Universities, from subscribing the thirty-nine articles; and he assured me, there were very few of them which would not equally conclude for excusing *nine* in every *ten* of those who had offered themselves for orders, during the time he had officiated as examiner on this occasion.\*

\* It is really difficult to conceive how so many of our worthy prelates, who seem, on many occasions, to want neither hearts nor heads, can without the utmost pain, bring themselves to administer this solemn test to so many poor creatures, who, they must have good reason to know, have very slender ideas of the contents of it. To excuse this on the footing of Dr. Powell's expedient, *viz.* that they may subscribe *on the authority of others*, is not quite so decent, in the case of those who are about to be sent out as teachers of religion, and might be liable to the repartee which was made to Pierce, bishop of Bath and Wells, by a poor man, whom the said bishop required to assent to the common prayer book, when the Bartholomew act took place. The man desired he might be permitted to read it, before he was compelled to assent to it. "You have already read it," says the bishop, "by the mouth of the convocation, which is your representative." *If that is the case*, replied the poor man, *let it suffice for me to assent to it by the mouth of the convocation.* It is, I own, beyond my skill to find out, on what other grounds this practice can be continued.

Perhaps the first extract in the following *Appendix*, may help the reader to conceive the probability of this account.

And to the reader I leave it, whether the conclusion of the *Collection* I have just referred to, may not be applied, with the fullest propriety, to the Tracts in favour of subscription, which have been aimed at the petitioners, without confining it to *Oxford or Cambridge*. Here it is.

“Such are the most material objections to each particular hypothesis.” [*viz.* upon which the *Oxford*-subscriptions are defended.] “A presumption unfavourable to them all, it must be acknowledged, arises from hence, that in the place” [*read kingdom*] “where this Test hath so long obtained, the very persons who have required it, and who continue to patronize it, are not only *not agreed* what *mode of defence* they may rely on, but seem even at a loss *what interpretation* they shall give to an act, whose *full and natural* obligation they are afraid to avow.”\*

\* I promised above to give some account in what sense Cranmer and Ridley wished their articles should be subscribed, which I cannot do better than by exhibiting the form they sent to Cambridge for that purpose. It was as follows:

Singuli Doctores et Bachallores Theologiæ, et singuli præterea Artium Doctores, solenniter et publicè ante creationem suam, hoc jurejurando sequenti se asstringant, et in commentarios Academiæ ad it designatos, sui ipsorum manu referant. Quod ni fecerint, gradus sui capiendi repulsam patiantur.—“Ego N. N. Deo testis promitto  
“et spondeo, primo me veram Christi religionem annuò primo con-  
“plexurum, *scripturæ auctoritatem hominum judicio præpositu-*  
“*rum, regulam vitæ, et summam fidei, ex verbo Dei petiturum,*  
“*cætera quæ ex verbo Dei non probantur, pro humanis et non ne-*



*“ cessantis habiturum. Authoritatem regiam in hominibus sum-*  
*“ mam, et externorum episcoporum jurisdictioni minime subiectam,*  
*“ æssimaturum, et contrarias verbo Dei opiniones, omni voluntate*  
*“ et mente refutaturum: Vera consuetis, scripta non scriptis, in*  
*“ religionis causâ, antehabaturum. Deinde me Articulos quibus*  
*“ in sinodo Londonenſi Anno Domini 1553, ad tollendam opinio-*  
*“ num diffensionem, et consensum veræ religionis firmandum, inter*  
*“ Episcopos et alios eruditos viros convenerat, et regia autoritate in*  
*“ lucem editos, pro veris et certis habiturum, et omni in loco, tan-*  
*“ quam consentientes cum verbo Dei, defensurum, et contrarios ar-*  
*“ ticulos in scholis et pulpitis vel respondendo vel concionando*  
*“ oppugnaturum. Hæc omnia in me recipio, Deoque Teste, me*  
*“ sedulo facturum, promitto ac spondeo.”* The reader here sees,  
 that it is very immaterial in what particular sense Cranmer and Rid-  
 ley would have wished Dr. Tucker to subscribe the *doctrinal* pro-  
 positions in their articles. If he answered their wishes, he must have  
 subscribed to the word of God in preference to all human composi-  
 tions, and to all opinions established only by custom and tradition;  
 under which last descriptions their articles are manifestly to be ranged.  
 And yet, he must at the same time have subscribed to these articles,  
 as standing upon a level with the word of God, and equally to be  
 defended in the pulpit, and in the schools, with the scriptures them-  
 selves: if we may not rather judge by the strength of the expression,  
 that the subscriber bound himself to be more strenuous in opposing  
 propositions contrary to the articles, than in opposing those which  
 should be contrary to the written word of God. When men can be  
 so inconsistent on the one hand, and so overbearing on the other, in  
 imposing their injunctions, it is of very little consequence in what  
 way they word their opinions. They cannot desire that any one  
 should pretend to explain them; an *implicit* subscription is all they  
 want; and if Dr. Tucker did not subscribe to so much of our present  
 articles as was the manufacture of Cranmer and Ridley *IMPLICITLY*,  
 he did not subscribe as Cranmer and Ridley would have wished.

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# A P P E N D I X.

## No. I.

*Extract from a Pamphlet, intituled, Advice from a Bishop, in a series of Letters to a Young Clergyman [his nephew]. Printed for M. Cooper, Paternoster Row, 1759. Letter ii. p. 17.*

## A D V I C E.

—“ **W**HETHER the subscription now  
“ exacted at our admission into the church, and  
“ which some of the clergy have considered  
“ in the same light with the bigotted members  
“ of the church of Rome, to be made accord-  
“ ing to the sense of the compilers, and not as  
“ articles of peace,—I say, whether this has not  
“ a tendency to abate such a serious sense, in  
“ those especially who consider it in that light,  
“ and must *necessarily* therefore be guilty of  
“ prevarication, I will not determine: but it  
“ hath always appeared to me to be a point,  
“ which deserves more consideration than I  
“ could ever get bestowed upon it.”

## R E M A R K.

There is nothing to be made of this period, but that they who subscribe the articles in the sense of the compilers, must be like the members of the church of Rome, and consequently, *bigots*. And again, that subscription taken in this light, having a tendency to abate such a serious sense (I suppose as the sense of the compilers) must derive upon the subscriber the guilt of *prevarication*. How a man should be both a *bigot* and a *prevaricator* for subscribing the articles in the sense of the compilers of them, is difficult to conceive.

## A D V I C E.

“ The church, we know, doth now not set  
 “ up for infallibility ; and *in fact* doth not re-  
 “ quire any other subscription, than what is  
 “ necessary to peace and order : but then this  
 “ should be *publicly* and *explicitly* declared,  
 “ and not be left liable to any misapprehension  
 “ from weak and unthinking people, either  
 “ to their own offence, or the condemnation  
 “ of their brethren.”

## R E M A R K.

His Lordship is strangely mistaken, or something worse. The church, *in fact*, does require an *explicit* assent from the subscriber, far beyond what is necessary for peace and order, which, whatever the church may set up for, cannot, *de jure*, be required by any church

which doth *not* set up for infallibility. A public and explicit declaration of a contrary intention in the church of England, would be a declaration setting the *fact* and the *intention* utterly at variance, and tend to a proof, that the church hath no *real* authority to require such subscription, which, I apprehend, would be an inconvenience the church would think ten times greater than the *misapprehension* of weak unthinking people, or the *fierce contention* of subscribers, concerning original and literal senses.

### A D V I C E.

“ There is no one pretends to deny, that the  
 “ first reformers from popery were obliged up-  
 “ on their own principles, to reject that au-  
 “ thority which the church of Rome had as-  
 “ sumed as its undoubted right ; and that all  
 “ their proceedings should be warranted by the  
 “ express word of God.”

### R E M A R K.

The compilers could hardly think themselves *warranted* by the express word of God, to make articles of faith, which were *unwarranted* by the word of God. Either therefore, they deserted their own principles in making and imposing such articles, or if making and imposing the present articles, was consistent with their principles, the subscribers run no hazard

either of *bigotry* or *prevarication*, in subscribing them in the sense of the compilers.

### A D V I C E.

“ Accordingly, when these articles, declaring the faith and doctrine of christianity, were drawn up for the clergy, they were drawn up with a view to distinguish themselves from those whom they had reformed upon ; and by an act of the legislature, a subscription to them was made a qualification for orders in the church. The authority claimed by the church of Rome for establishing articles of faith, was of another nature, —pretended to be derived from God,—and made subscription almost as sacred and explicit as an oath.

### R E M A R K.

No oath can be more *sacred* or more *explicit*, than the terms in which our present articles are subscribed. And therefore, however the contents of these articles might *distinguish* our reformers, from those whom they reformed upon, the authority by which they imposed them as articles of faith, was not *distinguishable* from the authority which they pretended to renounce. Both authorities were of the same nature, and both derived from the same source, and both exercised exclusively of the authority of the express word of God.

## A D V I C E.

“ Our ancestors presumed on no such authority : they knew and owned themselves to be fallible : nay, they were so far from requiring an assent to human compositions, with the same strictness as to the word of God, that in one of the articles, it is expressly declared, that what cannot be proved by scripture, is not to be required of any man to be believed as an article of faith. Our reformers were sensible and honest men ; but the age in which they lived, had no extraordinary light and knowledge in religion,”

## R E M A R K.

All this proves only that the church of England's *professions* are inconsistent with her practice, in this matter of subscription. Whatever the sense and honesty of those who composed and enjoined subscription to the articles at the first, might be, his lordship's mode of justification leaves us sufficient room to question, either the sense or the honesty of their successors, who pretend to more light and knowledge in the present age.

## A D V I C E.

“ A considerable modern writer of the church of England,” (I believe his Lordship meant the late Dr. Waterland) “ hath been pleased indeed to discover, that the compilers of

“ these articles were not able to express their  
 “ sentiments in apt and proper terms; be-  
 “ cause the very articles which they design-  
 “ ed as an explicit test against *Arminianism*,  
 “ are very capable,” he said, “ of an *Armi-  
 “ nian* sense. You would be surprised to find  
 “ this man of the first sense and learning, not  
 “ only attempting to prove, that the articles  
 “ are capable of an *Arminian* construction, but  
 “ also that in their most obvious and plain in-  
 “ terpretation, they do support that doctrine.  
 “ But the modesty of the gentleman is still  
 “ more conspicuous when he complains of the  
 “ *Unitarians* for subscribing the articles of the  
 “ Trinity. Because their subscription is to be  
 “ justified by the same way of reasoning; and  
 “ it would have puzzled him extremely, to  
 “ find an article to this plea, that the second  
 “ article in the natural import of the words, is  
 “ in favour of the Unitarian system, and di-  
 “ rectly levelled against the orthodox expli-  
 “ cation. But this by the way.”

### R E M A R K.

This instance serves only to shew, what ri-  
 diculous shifts men of learning are put to,  
 when the honour and authority of the church  
 are to be supported against truth, christian  
 integrity, and common sense. Dr. Waterland,  
 poor man, was only accounting for the *pro-  
 fessions* and *conduct* of a large majority of his  
 orthodox brethren.

## A D V I C E.

“ At the time when these articles were first  
 “ compiled as a confession of faith in the  
 “ church of England, the greatest part, if not  
 “ all the clergy, were rigid Calvinists, and  
 “ they intended to declare in favour of the  
 “ doctrine which they believed. This was the  
 “ rise and design of these articles of religion ;  
 “ we are now to consider their obligation. A  
 “ spiritual obligation, I have already told you  
 “ the reformers were obliged, upon their own  
 “ principles, to disavow. They discarded all  
 “ pretensions to infallibility, and they could  
 “ do no otherwise, or their separation from  
 “ Rome had been highly criminal. The legis-  
 “ lature afterwards ratified the articles, to dis-  
 “ tinguish, or to vindicate this separation from  
 “ popery, which had taught other doctrines ;  
 “ and that they might exclude the men of that  
 “ religion from intruding into the church of  
 “ England, they required these articles to  
 “ be subscribed by all their clergy.”

## R E M A R K.

The facts in the former part of this paragraph,  
 Dr. Tucker, as we have seen, strenuously de-  
 nies, and we shall leave the bishop and his par-  
 tizans to dispute it with him at their leisure.  
 The obligation to subscribe, must be estimated  
 by the authority which enjoins subscription.  
 That authority must be a *spiritual* authority,  
 if the first clause of the twentieth article be  
 true. The disavowal of the reformers was,



I am afraid, *Protestatio contra factum*. However, taking the matter as his Lordship hath stated it, the compilers meant one thing, and the legislature another. The compilers intended to establish *calvinism* as *true religion*; the legislature only as a doctrine *distinct from that of the church of Rome*. The consequence is, that arminian subscribers go against the sense, not only of the compilers of the articles, but, in many points, against the sense of the legislature; a circumstance, no doubt, of great utility and edification.

#### A D V I C E.

“The obligation, you see, therefore, is  
 “merely of a civil nature, and the explana-  
 “tion of the articles, from that time to this,  
 “hath been various and uncertain. Different  
 “interpretations of the same point of doctrine,  
 “have been allowed and approved by the go-  
 “vernors of our church, as orthodox a lati-  
 “tude hath been taken, and professedly, by  
 “many of the greatest churchmen, in some  
 “points; and ought therefore to be allowed  
 “in others, as well as them. Compare the  
 “writings of our clergy in both kingdoms, for  
 “almost an hundred years past, with the arti-  
 “cles, and see if you can find, that they tally  
 “on the points which are commonly called  
 “calvinistical. If not, the same rule of sub-  
 “scription may be followed in all other cases,  
 “which the highest churchmen have followed  
 “in this, without blame, ever since the days  
 “of Archbishop LAUD.”

## R E M A R K.

The obligation is no farther of a *civil* nature, than it binds to an assent to those articles which relate to civil government, namely, the king's supremacy, and the authority of the civil magistrate in general. Where a man declares his belief of religious doctrines, his *conscience* is or ought to be concerned; and under whatever obligation he lays himself by such declaration, it is most assuredly of a *spiritual* nature, by whatever authority it is enjoined. And against that authority, no man who acknowledges it, can consistently plead a right of interpreting the established doctrines for himself, or plead his privilege, as a protestant, of appealing to the scriptures. As to what his lordship says, that different interpretations (that is, different from the original senses of the doctrines) have been, not only *allowed* but *approved* by the governors of the church as orthodox, I must in charity hope he is mistaken, and only means to answer for himself. For upon this supposition, there has been no standard of orthodoxy in the church of England from the early days of our reformation to the present times; and men of sense must think that we have had a strange set of church governors, who have for more than two hundred years, *allowed* and *approved* a practice in subscribing these articles, which the articles were established to *prevent*. And I am the rather inclined to think his lordship is mistaken, as he seems uncertain where to fix the rise of this *allowance* and *approbation*. Here he goes no higher for it than the days of

Archbishop *Laud*; but above, he dates it from the time the legislature *ratified* the articles, which however were never *ratified* by the legislature.

## A D V I C E.

“ Indeed the affair of subscription is pretty  
 “ much the same with obsolete acts of parlia-  
 “ ment, which, though not formally repealed,  
 “ have lost their force. The legislature hath  
 “ not thought it proper to make any change in  
 “ the forms which were at first established for  
 “ an admission into the church, though it is  
 “ well known, that the sentiments of almost  
 “ all her members, in some points, are greatly  
 “ changed. For it is likewise known too, that  
 “ as words are only arbitrary signs of convey-  
 “ ing our ideas, so the same signs may be con-  
 “ tinued, though the thing signified be greatly  
 “ altered. Thus though there is no formal  
 “ repeal of the usual terms of subscription by  
 “ the legislature, in which the sole authority  
 “ we know is vested, yet the main end of such  
 “ subscription being attained, it indulges the  
 “ clergy with a liberty of affixing different ideas  
 “ to the same words, though foreign perhaps  
 “ from those which were originally designed.”

## R E M A R K.

If this is the case, why such opposition made to those who for their own security and satisfaction, desire a formal repeal of this affair of subscription? why are the men who solicit such

repeal branded as persons who want to *destroy*  
 the church, merely because they are for taking  
 away from her a test, already grown obsolete,  
 of which she makes no use, or an use which is  
 worse than none, an use which only serves to  
 shew, that neither the church, nor her gover-  
 nors, have any fixed theological principles,  
 and are as much at a loss for an uniformly or-  
 thodox confession of faith and doctrine as if  
 they had no articles of religion at all. To say,  
 "the same signs of conveying our ideas, may  
 continue, though the thing signified may be  
 greatly altered," is to say, the same signs  
 may remain, though the thing signified be *not*  
 signified. And this being the case of our arti-  
 cles, as his Lordship states it, what is the *end*  
 attained by inforsing this subscription? It is  
 impossible it should answer the end of a *test*  
*of any thing*, while the subscribers are *allowed*  
 to give, and are *approved* in giving differ-  
 ent and even opposite interpretations of the  
 same propositions. I beg pardon, it is a test  
 of the subscriber's ability to write his name.

## A D V I C E.

"The legislature may be assured, that there  
 "never was, and I will venture to say, there  
 "never will be, a subscription to all the arti-  
 "cles, according to the plain sense and mea-  
 "ning of the first compilers: and as it hath  
 "never been declared, that such alone is the  
 "subscription which is required, by depriving

“ those whose public writings contradict this  
 “ original sense, it is evident, that a subscrip-  
 “ tion is allowed in any sense which is agree-  
 “ able to the word of God.”

### R E M A R K.

It is plain, however, that the intention of the legislature was, that the assent of the subscriber should be given to *all* and *every* of the articles, according to the plain sense and meaning of the first compilers; and it is no credit to the legislature to enact a law which never was, nor ever will be obeyed. As to what this bishop says, concerning what the legislature *allows* in lieu of obedience, I would humbly ask who is to judge of the *agreement* between the sense of the subscriber, and that of the word of God? If it is left to the subscriber himself to adjust this matter for himself, would it not be equally useful and much more edifying, for him to subscribe to the word of God at once, than to a systematical interpretation of it, upon which, after all, he may put his own interpretation too?

### A D V I C E.

“ For he who subscribes the articles in a  
 “ sense equally consistent with the public  
 “ good, and the rights and properties of his  
 “ fellow-subjects, equally answers the inten-  
 “ tion of the legislature in the law which re-  
 “ quires any subscriptions; and, abstracted  
 “ from the force of the law, ecclesiastical im-

“ positions in a protestant church, are impertinent and vain.

## R E M A R K.

His lordship has told us before, that the obligation to subscribe is merely of a civil nature, and here he tells us, that to subscribe in *any sense* which is consistent with the public good, answers the intention of the legislature. But had his lordship been present at a certain debate, he would have learned, that the *public good* of subscription, has no connection with the *sense* the subscriber puts upon the articles, whether agreeable to the word of God or not. And, indeed, this seems likewise to be his lordship's own notion of the intention of the legislature, which, he says, has never deprived any one for contradicting in his public writings the plain sense and meaning of the first compilers. And if, as he farther says, “ecclesiastical impositions in a protestant church” (by which he must mean imposing subscription, as of *spiritual obligation*, and consequently, a matter of *conscience*) “are, abstracted from the force of the law, impertinent and vain,” one cannot conceive for what purpose he should speak of “any sense which is agreeable to the word of God,” (as necessary to the *allowance* of a legal subscription) whose operation his lordship hath, in the present case, so effectually excluded.

## A D V I C E.

“ Why a subscription to these articles is still  
 “ required in our church, though the senti-  
 “ ments of her clergy are so much altered, is  
 “ another question, I own, which it is natural  
 “ for you to ask, but which a wiser man than  
 “ I am, cannot answer.

## R E M A R K.

This is honest and candid enough, and amounts to a confession, that his lordship has been soap-  
 ing the Negro. I should now have asked the  
 question, whether the rest of the venerable  
 bench approve of these sentiments of their bro-  
 ther? but that I am just informed, we have all  
 this while been fencing only with the shadow  
 of a bishop, and that, *detractâ pelle Leonis*, we  
 are presented with the genuine figure of the  
 Rev. Dr. Ferdinando Warner. Whether a real  
 bishop would have sustained the character of a  
 pastoral monitor with more address and preci-  
 sion, I presume not to inquire. It is certain,  
 this *advice* has been more than once recommen-  
 ded to persons who expressed some doubts con-  
 cerning this affair of subscription, as a piece  
 of authentic casuistry. But we now turn from  
 this advice from a personated bishop to a per-  
 sonated nephew, to the sentiments of a nephew  
 addressed to a bishop, where the characters and  
 kindred are somewhat better ascertained, so  
 far as the public voice deserves our attention.

## No. II.

Extracts from a pamphlet intituled, *A Letter to a Bishop, occasioned by a late Petition to Parliament for relief in the matter of Subscription.* London, printed for J. Wilkie St. Paul's Church-yard, 1772; with Remarks

## L E T T E R.

“The petition aimed at more than moderate men could approve; it *tended* to the abolishing “of *all* tests, by representing *all* subscriptions “to be inconsistent with the fundamental principles of a protestant church, as implying “an infallibility in the compilers of the forms “subscribed to, and consequently destroying “the indefeasible right of private judgment.”  
p. 1, 2.

## R E M A R K.

The omission of some words and expressions in this passage, which are not omitted in the petition, *tends* to impose upon the public an absolute falsehood. The petitioners do not represent *all* subscriptions to be inconsistent with the fundamental principles of a protestant church. They declare only against subscribing to the dictates of men of like prejudices and infirmities with themselves, and who can have no competent authority to impose subscription to their dictates, before they have proved themselves to be *infallible*. The *sun-*



*damental* principles of a protestant church acknowledge no test but the *word of God* contained in the scriptures, and this the petitioners acknowledge, exclusive of all tests of human device, and to this I presume, they will most willingly subscribe, as a test which comes from an *infallible* source. The subsequent reasoning, so far as it is founded upon this *πρωτος ψευδος*, is void of all strength and pertinence.

### L E T T E R.

“ A design of such consequence as that  
 “ which was intended to produce a great alteration in our ecclesiastical establishment wanted the recommendation—of our ecclesiastical governors especially, within whose immediate province the matter in question lay, who, on that account, had a right to be consulted, and whose concurrence would have given it great support.—In a case immediately respecting our church establishment. The house of commons was not perhaps the place, from whence such a design could, with most propriety, take its rise.” p. 3. 4.

### R E M A R K,

If this gentleman is in earnest, (of which, I hope, there is no room to doubt) he will find, that *few* as he supposes our exceptionable things to be, (let us take Dr. Tucker's concessions for an instance) the *alterations* required to rec-

tify them would far exceed the alterations intended to be produced by the petition, both in *magnitude* and number. But when you are to form a *catastrophe* of a tragedy, all sorts of *fictions* are allowable. However the fact may turn out, this gentleman may certainly be enabled to prove, whether *his* wisdom, or that of the petitioners, is of the more fortunate family, by making *his* proposals to the bishops in the first place, and postponing the Commons, till their Lordships think fit to call for their sanction. For, first or last, the Commons must have something to do in a business of this sort; and if they are permitted to *deliberate* upon these alterations at all, it is not much matter whether they do it in the *first*, or in the *second* instance. However this objection is now obviated and ought for ever to be silenced by the answer given to the worthy Mr. Walaston and his respectable associates.

### L E T T E R.

——“ It must be confessed, that the case  
 “ of subscriptions, as they now stand by law,  
 “ is far from being unexceptionable, and is  
 “ certainly capable of great amendment.” p. 5.

### R E M A R K.

If this is true, and if the case of subscriptions lies within the *more immediate* province of the bishops, it is, and it has been, for many years, the *more immediate* duty of the bishops, to take away the *exceptionable* matter, and to

make the requisite *amendments*, without waiting for an application from the petitioners, or from any other set of men whatever. The bishops have not done this. The bishops have not attempted to do it. The bishops have not shewn the least public concern to have it done, and there is no apology to be made for them, but either that the case of subscriptions is *not* within their Lordships' *more immediate* province, or that the case of subscriptions, as they now stand by law, is *unexceptionable*.

### L E T T E R.

“ It must also be confessed, that if subscriptions to the articles and liturgy be really required in the most rigorous sense the words will bear, this carries with it such a strictness of assent to a set of propositions, some of much difficulty and great obscurity, as from the very nature of the human mind, a number of men cannot truly give, and which therefore it is unfit to require.” p. 6.

### R E M A R K.

If I understand this gentleman, he meant to say in opening his case, that no ecclesiastical establishment could subsist without a *test*, consequently not the ecclesiastical establishment of the church of England, without requiring subscriptions. But surely, if we admit, that *more or less rigorous* senses may be put upon the words we subscribe, the idea of a test, ascertaining the *uniform* assent of sub-

scribers to the same doctrines, vanishes away. And though *one* number of men cannot truly give such a strictness of assent to the difficult and obscure propositions in our liturgy and articles, there is *another* number of men who *say* they *can*. And if the church requires subscription as a *test*, these latter are certainly the men whom the church ought to approve even to the exclusion of those who *say* they *cannot*. Upon this plan, Mess. Madan, Toplady, Pietas, Shirley and their brethren, ought to be countenanced and preferred by the church above all who have written against them. For they say, and I believe they truly say, that the *the most rigorous sense* the words will bear, was *the sense of those who drew up the articles*, and enjoined subscription to them, and which, consequently, remains the genuine sense of them to this hour. But as an *exclusion* would be *inconvenient* to the *other* number, who “from  
 “ the very nature of the human mind, cannot  
 “ truly give their assent to the articles, in  
 “ *the strictest sense* the words will bear,” they are obliged *in fact*, and by the form of subscription, to give their assent to them in the *very same terms* that *they* do, who subscribe them in *the strictest sense the words will bear*, and that for a purpose plainly and expressly specified, *viz.* For *the avoiding of diversities of opinions, and for the establishing of consent touching true religion*, without any regard to the nature of the human mind.

## L E T T E R.

“ Perfect unanimity in such subjects is a  
 “ thing in fact unattainable, and therefore a  
 “ certain latitude of interpretation has been,  
 “ as I conceive, claimed to themselves by  
 “ the greater part of those who subscribe,  
 “ from the reason and necessity of the thing  
 “ itself, from great and respectable, I had al-  
 “ most said, legal authorities, and from the  
 “ prevailing sense and practice of the present  
 “ church.” p. 16.

## R E M A R K.

This writer, so far as he really wishes that things that are wrong or exceptionable in the church of England,\* may be rectified and amended, and takes off frivolous objections to such amendments, deserves the thanks of all honest men, and with this part of the performance I shall not interfere, whatever I may think of *his* expedients in comparison with that of the petitioners. But when he attempts to palliate, and plaister over the grievance, as in the passage just quoted, he must excuse me, if I cannot commend either his candor or consistency. He is here contending for a *latitude*, which, however it may be *taken*, is certainly not *given*. It may be true, that “ unanimity in such subjects” [I suppose he means such subjects as the subjects of our articles] “ is in fact unattainable,” but if *procuring unanimity*, and *preventing diversity*, are the

same thing, both they who composed, and they who established subscription to our articles by *law*, took it for granted, that unanimity was *in fact* attainable; and their *purpose* to attain it by subscription, is expressly declared, not only in the title of the articles, but by the terms in which subscription is enjoined in the 36th canon, *viz.* to prevent *ambiguity*. Both the church and the law acknowledge and declare this *purpose* to this hour, and will continue to declare it so long as those forms remain, and common language is allowed to convey common sense. Our author says “a *certain* latitude of interpretation is “claimed.” But a *certain* latitude is capable of being defined and specified; whereas nothing can be more *indefinite* or *uncertain* than the latitude *taken*. And the latitude which implies that a *negative* and an *affirmative* are the same thing, is just as justifiable as a latitude consisting in using a word in the subscriber’s *own sense*, which has a different meaning in the article. That is to say, neither the one sort nor the other of these latitudes is justified, either by the *church* or the *law*, notwithstanding the practices or opinions of all the *Lauds*, the *Burnets*, the *Bulls*, or the *Hoadleys*, which the Letter writer can muster up.

## L E T T E R.

“ It seems to me, doing but an ill office to  
 “ our public establishment, and to our clergy  
 “ who act under it, to endeavour to represent

“ this liberty so just and reasonable in itself, I  
 “ may say even necessary, as unlawful, by ar-  
 “ guing against the legal authority of a royal  
 “ declaration; and treating Bishop Burnet’s ca-  
 “ suistry as fraudulent and jesuitical.” p. 22,  
 23.

### R E M A R K.

It is doing a much worse office to a public establishment, which pretends to be founded on the word of God only, to represent it as *allowing* of a liberty to *prevaricate*, and to pervert common language from its genuine sense, merely to avoid the imputation of usurping an authority, which the said establishment in its most solemn declarations *occasionally* renounces. If Bishop *Burnet’s* casuistry is *really* jesuitical and fraudulent, it is a real service to the public establishment to shew that it does not espouse it. Was it a *good* office to the public establishment to condemn subscription to the thirty-nine articles, as a *great imposition*? Bishop *Burnet*, however, did this; and having done it, what end can his *casuistry* be supposed to answer, but to enable the *subscribers* to be a match for the *imposers*, in *their own* way? With respect to the royal declaration, the Letter-writer’s arguments in support of its *legality*, will do just as well for King *James* the second’s declaration for liberty of conscience. The house of commons branded the former as illegal and unconstitutional, upon the same principles, that the convention parliament stigmatized the other. And I cannot

but hope the Letter-writer was a little mistaken in the principles of the bishop to whom his pamphlet is addressed, if he thought to make his court to him, by advancing such doctrine.

## L E T T E R.

“ It is understood on all hands, that both  
 “ the clergy and the laity have departed in  
 “ many instances from the opinions of our  
 “ first reformers; and it is presumed, that they  
 “ have in such instances departed rightly,  
 “ from the great improvement of religious  
 “ knowledge, and the superior advantages  
 “ which we, in consequence of it, have enjoyed.  
 “ Shall we be called back again to preach  
 “ doctrines which are almost forgotten, and  
 “ at which every congregation, who are competent  
 “ judges of them, would be surprized  
 “ and disgusted? Would this be the best and  
 “ most edifying way of performing our obligations  
 “ to that church in which we act as ministers,  
 “ and of fulfilling with good faith, the promises  
 “ we made when we undertook the office? I apprehend  
 “ no such congregation would wish their pastor  
 “ to acquit himself of his duty in such a manner;  
 “ or accuse him of prevarication and fraud for  
 “ accommodating old expressions, where they can  
 “ be accommodated, to what is acknowledged on  
 “ all hands more conformable to scripture and  
 “ good sense.” p. 27, 28.



## R E M A R K.

This general departure of both clergy and laity from the opinions of the first reformers, (supposing it to be true,) is the strongest possible argument, in favour of the petitioners, for laying aside the opinions of our first reformers, as standards of orthodoxy in the church of England, and for adhering to the promise the clergy make when they undertake the office of pastor, viz. *to teach the people nothing, as necessary to salvation, but what they are persuaded may be proved by the scriptures.* What opinion must the laity have of the clergy, when they come to know, that in general, they daily subscribe *ex animo* to the truth of opinions which they have forsaken, and which they are obliged to forsake, or to break the solemn promise they make when they undertake their office? Will not every congregation, which consists of competent judges of the case, conclude, they can have no dependence upon the sincerity of such pastors? On another hand, if both clergy and laity have departed *rightly* from the opinions of our first reformers, why are those opinions still retained in the church of England as standards of faith and doctrine for both her clergy and laity? I say for *both*; for it is well known, that several divines of the establishment have held, and yet hold the laity to be bound by the doctrine of the articles, as well as the clergy who subscribe them. I cannot avoid, on this occasion, congratulating the Letter-writer upon the good fortune he has met with in having a congrega-

tion, who are competent judges of those points of *much difficulty* and *great obscurity*, some of which it should seem, have puzzled some clerks of no despicable abilities.

Dr. Tucker seems not to have been so happy. He tells us, that *common congregations* know not the difference between *Arianism* and *Sabellianism*, and yet he says, that without this knowledge, the Athanasian Creed cannot be understood. I take it for granted, each of these gentlemen took their measures of the *competency* of common congregations from the portions of knowledge they found in the congregations to which they have ministered respectively. But with respect to the matter of fact, is this Letter-writer the only man in the kingdom who is ignorant, that very considerable numbers, both of clergymen and laymen, strictly adhere to the opinions of the first reformers? That many of the clergy so *adhering*, carry off large congregations from those pastors who *depart* from those opinions? That considerable numbers, even in the congregations of these *departing* pastors, refuse to hear them, because they have so *departed*? It is not consistent with the Letter-writer's *modesty* to say, that *all* these *adhering* clergy are either absolutely *unlearned*, or relatively *ignorant* of the *improvements* he speaks of. It is not consistent with his *charity* to say, that these *adhering* congregations are *less competent judges*, than the congregations which have *departed*. It would not, I am afraid, be consistent with *truth* to affirm either of these things. And it is most certain, that what the *departing* clergy

call *accommodation*, the *adhering* clergy and people call *fraud* and *prevarication*, without ceremony or circumlocution. By the restrictive clause in this extract, *viz.* where *they* can be *accommodated*, the Letter-writer seems to acknowledge, that there are instances, where such expressions as he refers to, *cannot* be accommodated either to scripture or good sense. What shall we call the *latitude* that is taken in subscribing *these* expressions? *Accommodation* we cannot call it; and if we must not call it *prevarication*, it seems to be incumbent upon the gentleman to furnish us with a term which may save the credit of the *departing* subscribers. Are inconsistencies of this kind honourable to a public establishment which claims to be founded on the *word of God*? Is it honourable, is it a good office to such public establishment, to defend such inconsistencies by examples and precedents, taken from dispensations and subterfuges used in our law-courts, and other sorts of intercourse of secular commerce? Is it becoming the office, or the obligations of our spiritual watchmen, to sit still and see this unedifying state of things, without so much as *attempting* to redress it, or explaining themselves to the public, why they do not? Is it sufficient to say, that "*Alterations are full of obvious difficulties, and perhaps of unforeseen inconveniences, from which even good statesmen and honest divines may shrink without our special wonder?*" Was the risque to be run upon attempting such alterations, greater to my lords the bishops, than to a few private clergymen

assembled at the Feathers tavern? These worthy few, it seems, saw no difficulties or inconveniences which the legislature might not have removed without any ill consequence: and other people are apt to say, that the Lay part of the legislature would have found no difficulties or inconveniences in granting the prayer of the petitioners, if the bishops had not signified their *unwillingness* to have it granted. But I will press the Letter-writer no farther to account for this conduct of our church governors. His benevolence and candour in shewing a desire to *free* his petitioning brethren *from an uneasiness and disquiet of mind, which can arise only from their integrity*, deserve their thanks; and more particularly his observation, that “*subterfuges and reserves are always painful to honest and ingenuous minds; and when men have no sinister end in view, but mean only to discharge the office they undertake faithfully, they submit with reluctance to whatever has the appearance of these, to whatever may give others the most distant suspicion of their honour and integrity.*” p. 32, 33. Which the Dean of Gloucester may compare at his leisure, with his own decent and christian proposal to the *scrupulous*, to take on with the dissenters.

## No. III.

Extract from *A Collection of several pieces of Mr. JOHN LOCKE, published by Mr. DESMAIZEAUX, printed for R. Franklin, 1724.*

Among these pieces is, *A Letter from a certain person of quality to his friend in the country, giving an account of the debates and resolutions of the house of Lords, in April and May 1675, concerning a bill, entitled, An Act to prevent the dangers which may arise from persons disaffected to the government.*

The prevention of these dangers consisted in a test to be taken by all such as enjoyed any beneficial office or employment, ecclesiastical, civil, or military, privy counsellors, justices of the peace, and members of both houses. The debates upon that part of this test which concerned the civil government are not to my present purpose. The latter part of it ran thus.

*I do swear that I will not endeavour to alter the protestant religion, or the government either of church or state.*

## S P E E C H.

When this oath came to be debated,—“ The Earl of Shaftsbury very well urged, that it is a far different thing to believe, or to be fully persuaded of the truth of the doctrine

“ of our church, and to swear *never to endeavour to alter*: which last must be utterly unlawful, unless you place an infallibility either in the church or yourself; you being otherwise *obliged to alter*, whenever a clearer or better light comes to you.”

### R E M A R K.

The duty of *altering* upon the accession of *more light*, is so manifest upon the principles of the protestant religion, that they who affirmed upon a late occasion, that *no alterations were necessary*, must be obliged to affirm also, that almost an hundred years are elapsed without the least addition to the light afforded to these divines of *Charles the second's* time; in whose good company Dr. *Tottie* accordingly thinks it an honour that he and his fellows are reproached for prevarication.

### S P E E C H.

“ And he desired leave to ask, where are the boundaries, or where shall we find how much is meant by the *protestant religion* ?

“ The Lord Keeper, thinking he had now got an advantage, with his usual eloquence, desires *it might not be told in Gath, nor published in the streets of Askalon*, that a Lord of so great parts and eminence, and professing himself for the church of England, should not know what is meant by the *protestant religion* ! This was seconded with

“ *great pleasantness* by divers of the Lords  
 “ the bishops.”

## R E M A R K.

These facetious bishops were certainly wiser in their generation, than the bishop of *Winchester*. They had a staunch majority on their side, which made *explanations* quite unnecessary. They were well aware of the consequences, the moment they should make a serious answer to the Earl of *Shaftsbury's* demand.

## S P E E C H.

“ But the bishop of Winchester, and some  
 “ others of them, were pleased to condescend  
 “ to instruct that Lord, that the protestant religion was comprehended in the XXXIX  
 “ *Articles*, the *Liturgy*, the *Catechism*, the  
 “ *Homilies*, and the *Canons*.

“ To this the Earl of *Shaftsbury* replied,  
 “ that he begged so much charity of them to  
 “ believe, that he knew the protestant religion  
 “ so well, and was so confirmed in it, that he  
 “ hoped he should burn for the witness of it,  
 “ if Providence should call him to it. But he  
 “ might perhaps think some things *not necessary*,  
 “ that they accounted *essential*; nay, he  
 “ might think some things not true, or agreeable  
 “ to the scripture, that they might call  
 “ doctrines of the church. Besides, when he  
 “ was to swear, *never to endeavour to alter*, it  
 “ was certainly necessary to know, *how far*  
 “ *the just extent of this oath was*. But since

“ they had told him that the protestant religion was in those five tracts, he had still to ask, whether they meant those whole tracts were the protestant religion; or only that the protestant religion was contained in all those, but that every part of these was not the protestant religion.

“ If they meant the former of these, then he was extremely in the dark to find the doctrine of *predestination*, in the 17th and 18th articles, to be owned by so few great doctors of the church, and to find the 19th article to define the church directly as the independents do.”

## R E M A R K.

His Lordship meant, that, according to this 19th article, “ Every congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered, according to Christ’s ordinance, in all those things that of necessity are requisite to the same,” is a true, visible, *independent* church of Christ. The article is evidently aimed at the pretensions of the Roman church, which claims to be the only visible catholic church throughout the world, and, as such, the head of all particular churches, and intrusted with the power of appointing ordinances and officers to rule and govern them all. Now the doctrine of the article could not be urged in its full extent, against this pretence, without subverting the claim of every *national* church, to appoint ordinances and officers for



the particular churches within the limits of the civil jurisdiction in which it is established; that is to say, without espousing the plan of the independents. Old Rogers saw how hard this would bear upon our own national establishment, and therefore, in analysing the former part of the article, he forges two propositions, which are neither expressed nor implied in the terms of the article, *viz.* 1. *There is but ONE church.* 2. *The visible church is a CATHOLIC church.* Which was giving back to the Romanists, all that the article meant to take from them. But this article hath of late puzzled others more than it did old Rogers. Archdeacon Tottie (who, by the way, hath composed a *new creed*, with the requisite formalities of, *We believe*, &c. and hath had the honour of gaining the *assent* and *consent* of the clergy of his Archdeaconry to the numerous articles of it) having accommodated the terms of this 19th article to his purpose of disguising the plain sense of the 20th, tells his audience, “We are there” [*i. e.* in this 19th article] “told, that *this church*” [the church which, in the 20th hath power to decree, &c.] “may err, even in matters of faith.” *What church may err in matters of faith?* Surely not the church in the which *the pure word of God is preached*, at least so long as that church continues to adhere to what is preached. The Archdeacon goes on. “And it,” [the 19th article] “*instances* in the churches of Jerusalem, Alexandria, and Antioch, as well as “Rome.” That is to say, the article instances in churches wherein the *pure word of God* is

not preached. But what are *these instances* to the church wherein *the pure word of God is preached*? Is the church of England one such church, or not? Why, a—yes, but—“Dr. Tottie never heard that the church of England ever laid any claim to infallibility.” Perhaps not; but did he ever hear the church of England, or any one of those who are authorised to speak for her, acknowledge that she *hath erred*, with the same candor and freedom with which the 19th article taxes the church of Jerusalem, &c. to have erred? The church of England therefore claims to be an *unerring church to-day*, whatever she may be *to-morrow*. And it is undoubtedly in this capacity, that she claims power to decree rites and ceremonies, and authority in controversies of faith, a *power and authority* which she cannot pretend to, if she is put upon a level with those churches which *have erred*, not only *in their living and manner of ceremonies*, but also *in matters of faith*. For no church can have power or authority to decree *erroneous* ceremonies, or to decide in favour of *erroneous* articles of faith. And yet if the Archdeacon’s argument, drawn from the 19th article, hath any view, it is to put the church of England into the same circumstances with the churches of Jerusalem, Alexandria, Antioch, and Rome, which have erred both in manner of ceremonies, and matters of faith, and consequently, have no power or authority to decree the one, or decide the other.—But perhaps we are seeking for a meaning where the honest dignitary had none, but to raise a little dust to accom-

moderate his logic to the sagacity of his audience. See Dr. Tottie's charge, 1772, p. 10, 11.

## S P E E C H,

" Besides the 20th article, stating the *authority of the church*, is very dark, and either  
 " contradicts itself, or says nothing, or what is  
 " contrary to the known laws of the land. Besides,  
 " several other things in the thirty-nine  
 " articles, have been preached and writ against  
 " by men of great favour, power, and preferment  
 " in the church."

## R E M A R K.

As this hath continued to be the case ever since this period, a collective view of these *preachings* and *writings* for a hundred years by past, might not be unedifying, and may perhaps be exhibited in due time, and will serve to give us some notion of the extent of that *latitude*, said to be *allowed* in his Majesty's declaration, under which the orthodox subscribers shelter themselves to this hour. And as Dr. *Tottie* justly observes, though this declaration should not prove to be *legal*, such an exhibition will shew, that, what some people, in this degenerate age, call *prevarication*, is completely justified by the *practice* of these *eminent lights* of our church in *Charles II*'s days.

## S P E E C H.

“ He humbly conceived the *liturgy* was not  
 “ so sacred, being made by men the other day,  
 “ and thought to be more differing from the  
 “ dissenting protestants, and less easy to be  
 “ complied with, upon the advantage of a pre-  
 “ tence well known unto us all, of making  
 “ [such] alterations as might the better unite  
 “ us; instead whereof, there is scarce one al-  
 “ teration but widens the breach.”

## R E M A R K.

One would hope that no argument can be drawn from the fate of the dissenters' bill in a certain august assembly, that the same wretched policy is still in vogue amongst us.

## S P E E C H.

“ And no ordination allowed by it here (as  
 “ it now stands last reformed in the *Act of*  
 “ *Uniformity*) but what is *episcopal*, insomuch  
 “ that a popish priest is capable, when conver-  
 “ ted, of any church preferment, without re-  
 “ ordination; but no protestant minister not  
 “ episcopally ordained, but is required to be  
 “ re-ordained: as much as in us lies, *unchurch-*  
 “ *ing* all the foreign *protestants* that have not  
 “ bishops; though the contrary was both al-  
 “ lowed and practised from the beginning of  
 “ the reformation, till the time of that *Act*,  
 “ and several bishops made of such as were  
 “ never ordained priests by bishops.”

## R E M A R K.

I have heard it said, that as the act of *uniformity*, 14. Car. II. hath no healing retrospective clause confirming these presbyterian ordinations, if the ordination of an incumbent of the present time could be clearly derived from one of them, though an hundred years ago, the law would oblige such incumbent to be re-ordained, before he could be intituled to the profits of his living. And even then, he would have to shew, that the re-ordaining bishop could make out his succession from King Harry's bishops, without one break in the episcopal manœuvre, by the unhallowed hand of a presbyter : and whatever may be the *law*, this we know is the *divinity*, which entitles our *brethren*, the catholic priests, to step over the threshold without the ceremony exacted of our protestant *adversaries*, who have only, it seems *pretended* holy orders.

## S P E E C H.

“ Moreover, the uncharitableness of it was  
 “ so much against the interest of the crown  
 “ and church of England, (casting off the  
 “ dependency of the whole protestant party  
 “ abroad) that it would have been bought by  
 “ the pope and the French king at a vast  
 “ sum of money ; and it is difficult to conceive  
 “ so great an advantage fell to them  
 “ merely by chance, and without their help,  
 “ so that he thought to *endeavour to alter*, and  
 “ restore the liturgy to what it was in Queen

“ Elizabeth’s days, might consist with his being a very good protestant.

“ As to the *catechism*, he really thought it might be mended; and durst declare to them, it was not well there was not a better made.

“ For the *homilies*, he thought there might be a better book made; and the third homily, of *repairing and keeping clean* of churches, might be omitted.”

## R E M A R K.

His lordship probably, proposed the omission of this homily, in consideration of the little importance of the subject of it, when compared with the rest. Or, perhaps, he might see in it, (as who may not) some traces of that very superstition, which is censured in the three foregoing discourses, *against peril of idolatry, and superfluous decking of churches*. Of one of which, Fuller the church historian says, that “ it stands with a sponge in one hand to wipe out all pictures, and a hammer in the other, to beat down all images of God and saints erected in churches.” *Church Hist.* XVI Cent. Book ix. p. 75. A sort of peril of which, it seems, we need not be apprehensive, since a certain enlightened dignitary published his book intitled, *The Ornaments of Churches considered, with a particular View to the late Decoration of the parish church of St. MARGARET, Westminster*; wherein the author lays himself out to confute all the arguments urged in the said homilies, against

*setting up images in churches*, with a profusion of learning and zeal, which would not disgrace the subtlety or the cause of a *Bellarmino*. The orthodox of the present mode would, I am afraid, be displeased with us should we say, that neither this writer, nor the eminent doctor who *decorated* the chapel in *Charlotte-street*, with a picture of the *annunciation*, could subscribe the *thirty-fifth* article of the church of England, without a spice of *prevarication*. Both of them, no doubt, had their salvos. Both of them, no doubt, saw the necessity of asserting the religious honour due, not only to the virgin MARY, but to St. GEORGE of *Cappadocia*, and St. CATHERINE of *Alexandria*, against the *fanatics*, who were for adhering to the plain sense of two or three obsolete homilies.

## S P E E C H.

“ What is yet stranger than all this, the *ca-*  
 “ *ns* of our church, are directly the old po-  
 “ pish canons, which are still in force, and no  
 “ other ; which will appear, if you turn to the  
 “ statute 25. *Henry VIII.* c. 19. confirmed  
 “ and received by 1. *Elizabeth*, where all those  
 “ canons are established, until an alteration  
 “ should be made by the king, in pursuance  
 “ of that act ; which thing was attempted by  
 “ *Edward VI.* but not perfected, and let  
 “ alone ever since, for what reasons, the lords  
 “ the bishops could best tell.”

## R E M A R K.

These laws of *Henry VIII.* and *Elizabeth*, stand just as they did in 1675, under the *proviso*, that “ such canons, &c. be not contrariant or repugnant to the laws, statutes, and customs of this realm, nor to the damage or hurt of the king’s prerogative royal;” which gives many of them a currency in our ecclesiastical courts at this day. The *Reformatio Legum Ecclesiasticarum*, prepared in the reign of king *Edward VI.* was intended to put the canon law upon a less exceptionable footing. Perhaps matters are just as well now as *that* reformation would have made them; but why all other reformation of the canon law should be *let alone* for two hundred years, is a question, that is frequently asked, but not easily answered. The plan of the intended reformation of the ecclesiastical laws, took in the modification of doctrines. Dr. Tottie hath condescended to take an article from it, for the use of his *new creed*. Had the petitioners ventured upon such a step, they would have been told of their presumption in departing from the established faith.

## S P E E C H.

“ And it was very hard to be obliged by  
 “ oath, *not endeavour to alter*, either the  
 “ English common prayer book, or the canon  
 “ of the mass.

“ But if they meant the latter, that the *pro-*  
 “ *testant religion* is contained in all those, but



“ that every part of those is not the *protestant*  
 “ *religion*, then he apprehended it might be  
 “ in the bishop’s power to declare, *ex post*  
 “ *facto*, what is the protestant religion or not,  
 “ or else they must leave it to every man to  
 “ judge for himself what parts of those books  
 “ are or are not ; and then their oath had been  
 “ much better let alone.”

### R E M A R K.

By good luck, it *was* let alone. But a commodious *succedaneum* in the 36th canon hath made the loss of this oath the less to be regretted, particularly as the subscriptions there enjoined, do not leave it to every man to judge for himself what parts of those books are, or are not the protestant religion ; superseding all *ex post facto* declarations but one, *viz.* that the established dignity of those five tracts renders the whole *unalterable*, and takes away all occasion of specifying the particulars of the *protestant religion*.

### N A R R A T I V E .

“ Much of this nature was said by that lord  
 “ and others, and the great officers and bishops  
 “ were so hard put to it, that they *seemed* wil-  
 “ ling and convinced to admit of an expe-  
 “ dient.”

In consequence of this *seeming* willingness, certain *expedients* were offered by certain lords, who thought as Lord Shaftesbury did ; particularly *one* by Lord Grey, of Rolston.

“ But,” says the narrative, “ the Lord Treasurer, who had privately before consented to it, speaking against it, gave the word and sign to that party, and it being put to the question, the major vote answered all arguments, and the Lord Grey’s position was laid aside.

### R E M A R K.

How happy are we in these times, when the major vote is of no service to any cause, without the superior argument ! But the case is indeed too serious for *pleasantry*, unless it is the *pleasantry* of the *winners*. To others it must be a subject of unfeigned sorrow, that the leaders of our theological fashions are got no farther in the science of church policy, than the system of a set of men, who conformed their protestant discipline to the views of a popish king. Ye spirits of Burnet, Tillotson, Locke, Clarke, Newton, Hoadly, &c. what is become of your *labours*, to prepare the minds of the rising generation for the execution of the generous plan of christian reformation, you so clearly pointed out to them ! What of the *hopes*, which some of you expressed, that religious oppression could not long survive the re-establishment of civil liberty by those gracious princes who delivered us from the politics of a *Petre* and a *Bolingbroke* ! But the scene is too mortifying for a retrospect. Well may we say with *Ophelia*,

—————*Woe are we,  
T’have seen what we have seen, see what we see.*



BISHOP TAYLOR'S  
J U D G M E N T

O N

ARTICLES and FORMS of Confession  
in particular CHURCHES ;

WITH NOTES,

And an EPISTLE DEDICATORY,

TO THE RIGHT REVEREND

The LORD BISHOP of LICHFIELD and  
C O V E N T R Y.

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“ How miserable is the condition of depraved humanity ! Hea-  
“ ven sends us into life with the seeds and principles, at least of in-  
“ tegrity and honesty. The vulgar of all denominations presently  
“ lose these virtues in the commerce of the *world*. And the MEN  
“ OF SCIENCE in the SCHOOLS. The consequence is, a *prac-*  
“ *tice* void of morality, and A SPECULATION void of TRUTH.”

*Remarks on Mr. DAVID HUME's Essay on the Natural  
History of Religion, Second Edit. p. 101.*

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[FIRST PRINTED, M DCC LXXVIII.]



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## ADVERTISEMENT.

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THE editor is aware of some spirited and pertinent *Remarks on Bishop HURD's Charge*, by a *country clergyman*, lately published, which may well be thought sufficient to have superseded the following address ; but Bishop *Taylor's* little tract falling in the way of the editor, and suggesting some topics, not particularly noticed in those *Remarks*, he hoped it would not be thought superfluous to offer his sentiments on Bishop TAYLOR's performance, and at the same time, to take a more particular view of Bishop HURD's charge, by way of contrasting the different ideas of two eminent prelates, equally cordial and zealous in their attachment to the church of England : the result of which, he presumes, will serve to convince the impartial and dispassionate, of the little edification or utility that is to be reaped from an unwarrantable policy, which has been so long a reproach to the protestant religion, as well as a grievance to so many serious and pious professors of it.



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# DEDICATION.

TO THE

Right Reverend the Lord Bishop

OF

LICHFIELD and COVENTRY

MY LORD,

THE *moral demonstration of the truth of the christian religion*, re-published by your lordship from bishop TAYLOR's *Ductor Dubitantium*, was indeed *new* to the editor of these papers, and gave him something more than a bare curiosity to know, what the author of so excellent a tract had said upon other subjects, in that voluminous work.

In turning over the book, he met with the following remarkable discourse on *subscription to articles and forms of confession*,\* a subject

\* Book iii. chap. 4. Rule xxiii. p. 356.



much debated both in former and later times, and which has not been thought unworthy of your lordship's consideration so lately as the year 1776.

The editor had not observed, that in any of the late controversial pamphlets concerning subscription, bishop TAYLOR's judgment had been referred to on either side ; and on that account imagined, that a new edition of it would not be an unacceptable publication to that part of the clergy, who *interest* themselves in the determination of a question, of no small importance to the reputation of the church of England, and the integrity of so large a number of her members, as are required to subscribe their assent to her established forms of doctrine and worship.

Bishop TAYLOR seems to have been as candid and explicit a casuist as most of that profession. But it is of the essence of casuistry to be ambiguous and obscure in its positions, and too commonly evasive and indeterminate in its conclusions. The editor, on that account requests, that the notes subjoined to the bishop's tract, may be taken only as an *attempt* to ascertain the meaning of several passages in it, which seemed to him not to be expressed with sufficient precision. In this he may have been unsuccessful ; and therefore submits himself, with all humility, to the correction of those who have more discernment in scrutinizing the force and effect of casuistical distinctions.

It seems, however, that bishop TAYLOR went upon principles different from those es-

poused by your lordship, in your *charge delivered to the clergy of the diocese of LICHFIELD and COVENTRY*, at your lordship's primary visitation in 1775 and 1776. A circumstance which, together with the high esteem your lordship expresses of bishop TAYLOR's piety and good reasoning, gave the first hint to the editor, to inscribe his papers to your lordship; a liberty which he should not have taken, but with a view of receiving all possible satisfaction on a subject, which he is certain is, in your lordship's opinion, as well as his own, of great importance.

It is true, there is no necessity that, because your lordship agrees with bishop TAYLOR in his *demonstration of the truth of the christian religion*, you should agree with him in his judgment on *articles and forms of confession in particular churches*. Your lordship hath put in a sufficient caution against any such conclusion, in the editor's preface to the *moral demonstration*; by allowing, that "some few facts and testimonies alledged in the course of the argument by Dr. TAYLOR, have, on stricter examination, been found not so pertinent or considerable as they were taken to be in the writer's time."

And yet as your lordship so cordially agrees with the bishop in the foundation of christianity, it must surprise some of the readers of both performances, that the authors should differ from each other so widely and so materially, concerning what is understood by both to be built upon it, that it is impossible the

ground work should sustain both your super-structures;

Your lordship will therefore, I trust, permit me to point out, with all due deference to your lordship's station in the church, and with a very high estimation of your lordship's eminent abilities, some particulars in your lordship's charge which have not yet convinced me, that subscription to the articles of religion, and other forms of confession established in the church of England, can be justified upon the genuine principles of the protestant religion.

Your lordship seems to lay your foundation in the words of our Saviour to his apostles, John xy. 16. *I have chosen and ordained you, that ye should go and bring forth fruit, and that your fruit should remain*; and this text your lordship understands to belong to the clergy of all future times, as well as to the apostles; for it is said:—"In these affecting words of our divine master, the apostles first, and after them, all succeeding ministers of the gospel, are called upon to bring forth, 1. The fruit of a right faith in their hearers, &c." And again; "Such, my reverend brethren, is the end for which we are *chosen and ordained* to serve in the church of Christ." p. 3.

I am one among many others, my lord, who have always thought it extremely unsafe and precarious, to apply any words of our Saviour, by which he commissioned his twelve apostles, to the office and authority of the modern clergy. For,

1. The *choice* and *ordination* of the latter is different from that of the apostles in so many respects, and particularly in having in it so large a mixture of human policy, that few who take the trouble to compare the circumstances of each, will be persuaded that both originate from the same authority.

2. If the modern clergy are *chosen* and *ordained* by Christ, and in consequence of the words cited by your lordship, every sentence and every word of this fifteenth chapter of St. John's gospel, and indeed the whole discourse of our Saviour to his apostles, from the beginning of the fourteenth to the end of the sixteenth, must be considered as addressed to the *present* clergy, as well as to them, which I presume, your lordship for very evident reasons, will not insist upon.

3. So far indeed is your lordship from confining (as some narrow minded divines have done) this *choice* and *ordination* to the clergy of the episcopal church of England, that you have imparted it to "all succeeding ministers of the gospel," that is to say, to every minister of every christian church, and of every congregation which professes the religion of Christ. The concession is benevolent, and worthy of your lordship's candour and good sense, (for all of them have, in fact an equal claim to the honour) but whether this concession is not rather too liberal to consist with some subsequent parts of your lordship's discourse, we may have occasion to consider as we proceed.

4. As it is so evident, that the clergy of modern times are not *actually* and *personally*

chosen and ordained by Christ himself, it will be natural to ask, how this apostolic choice and ordination is transferred to them? Your lordship seems to have obliged yourself to answer, that they are chosen and ordained in *virtue* of this text, and as being employed in bringing forth the same fruits that were brought forth by the apostles.

But is not this to say, that they are *virtually* thus chosen and ordained? In other words, that they are the *virtual* representatives of the apostles?

This, I acknowledge, has been the plea of many other ecclesiastical writers; but whenever it has been examined by the record, it has always been found, that *virtual representation*, is as great a solecism in christian divinity, as it has lately been proved to be in state policy.

Your lordship, however, having *thus* ascertained the choice and ordination of *all* ministers of the gospel after the apostles, proceeds to enumerate the *ends* for which they are so *chosen* and *ordained*; the first of which is said to be, to instruct their hearers in the *right faith*.

“ The *first* object of our ministry,” says your lordship, “ is to instruct our hearers in the “ RIGHT FAITH; and to this end we are required to *take heed to our doctrine*.” p. 4.

But, with due submission, it does not appear to me, that is the *FIRST* object of the christian ministry; at least our Saviour seems to have been of a different judgment, John vii. 17. *If any man will do his will*, says our

Lord, *he shall know of the doctrine, whether it be of God, or whether I speak of myself.*

The first object of the christian minister seems from this text to be, to teach his hearers the WILL OF GOD, or the preceptive part of the christian religion in the *first* place, and to enforce the practice of it, as an *indispensible inlet* into the knowledge of the doctrine.

In proof of your lordship's position, your lordship seems to lay great stress upon the text, 1 Tim. iv. 16. and in appearance, at least, to infer from it, that "a *dogmatic theology* be-  
" comes essential to christianity."

But neither is it recommended to Timothy to *take heed to his doctrine*, as his *first* object, for he is previously enjoined to *take heed to himself*.

The Greek word in Timothy, is διδασκαλία, which signifies teaching upon any subject; but if your lordship would have it in this place, to mean *dogmatic* teaching, I hope your lordship will allow, that διδαχη (our Saviour's word in St. John) is full as expressive of *dogmatic theology* as διδασκαλία; and, as it is used by the evangelist in the passage above cited, undoubtedly means the doctrine peculiar to the christian dispensation; whereas διδασκαλία may mean instruction of any sort, as particularly the instruction to be learned from the writings of former times. Rom. xv. 4.

Let me not be thought to find fault with your lordship merely for not distributing the heads of your subject in logical arrangement. The observation is of importance, and experience has justified the wisdom of our blessed

Lord, in all the subsequent times of christianity. If the rulers of the church in early times, had not besotted themselves, and perplexed their hearers by beginning with *dogmatic* theology, instead of inculcating the necessity of *doing the will of God* in the *first* place; and if they had begun to *take heed to themselves*, before they began to take the *sort of heed* they did to *dogmatic* theology, “the most violent animosities among christians,” spoken of by your lordship in the sequel, had probably been avoided.

Your lordship, however, asserts, that “a *dogmatic theology*, becomes *essential* to christianity.”

*Dogmatic theology*, my lord, is an ungracious, rough, scholastic expression; and when applied to the doctrines of the gospel seems to derogate from the simplicity of them, and is not a little ominous to *the peace and good will among men*, which was proclaimed, as the result of it, by the angelic host; and I could not help observing, how much better the paragraph where it stands, would have read without it, and have been equally intelligible, thus:

“The religion of Jesus, claiming to be from God, the *doctrines* it delivers, are as well to be believed, as its precepts to be observed, —and its professors are equally bound by a certain rule of *faith* and *manners*.”

DOGMA<sup>TIC</sup> theology, is indeed a term proper enough to characterise those creeds and confessions which have been fabricated and imposed upon the churches of Christ, as a rule of their *faith*, by men who ambitiously affected

to have the dominion over it. But I would willingly hope your lordship did not introduce it here, by way of making room for the *justification* of such creeds and confessions, as *essential* to christianity. And yet, why else is it mentioned?

But, however, it must not be admitted that any thing of the doctrinal kind is essential to christianity but what is contained in the scriptures; and your lordship accordingly informs us, that “when the scriptures of the New Testament were made public, these were the “rules of faith to the whole church of Christ.” That is to say, to *all* christians.

And are they not so still? It should seem *not* in your lordship’s opinion; for thus you proceed.

“And if that church had agreed in the interpretation of them; or if peace and charity could have consisted with its disagreement, “no other provision for the maintenance of the faith had been thought needful.” p. 5.

The purport of which seems to be, “that “the whole church of Christ not agreeing in “the interpretation of the scriptures of the “New Testament, and their disagreement being inconsistent with the peace and charity “of *that* church, the scriptures of the New “Testament were thought *insufficient* for the “maintenance of the faith; and therefore “SOME OTHER provision for the maintenance “of the faith was thought needful.”

This, my lord, is assumed as a fact, which your lordship proceeds to account for and explain, as follows;



“ But the scriptures, like all other writings,  
 “ being liable to a different construction, ac-  
 “ cording to the different views and capacities  
 “ of uninspired men, and it being presently  
 “ found that such difference of construction,  
 “ produced the most violent animosities among  
 “ christians, while each sect pretended a divine  
 “ authority for its own fancies ; no remedy oc-  
 “ curred, &c.” *Ibid.*

Your lordship has touched this matter with much prudential caution, but the representation is too superficial to be satisfactory to those who are disposed to examine into the real state of the facts of which this cursory view is given by your lordship.

The remains of ecclesiastical history have afforded some farther light into the transactions of the times, and characters of the men to whom your lordship hath alluded ; and from these we learn,

1. That it was not *the whole church of Christ* that disagreed in the interpretation of the scriptures, but chiefly *churchmen*, who gave themselves the name of THE CHURCH, and on that pretence, undertook to give rules and laws to all other christians.

2. It appears that this disagreement of interpretations, did not arise so much from the different construction to which the scriptures are liable, as from the terms and phrases introduced into their interpretations from a *dogmatic philosophy*, totally different from, and totally unauthorised by the terms and phrases of scripture. This, I think, your lordship will allow ; for as you call these interpretations  
 “ the fancies of uninspired men, pretending

“ only to divine authority,” your lordship will hardly contend that they could arise from any fair and just construction of the scriptures.

3. Ecclesiastical history informs us, that these uninspired men were bishops and priests, assuming, either singly or in large assemblies, to impose their own interpretations of scripture upon the members of those sects who were respectively induced to adhere to them. But these bishops and priests were *ministers of the gospel*, and consequently, according to your lordship, were among those, who, after the apostles were called upon to bring forth fruit; that is to say, they were *chosen and ordained* by Christ, as *virtual* representatives of the apostles, that they might bring forth fruit. But surely the fruit they were *chosen and ordained*, and called upon by Christ to bring forth, could not be *violent animosities among christians*.

What shall we say then? shall we degrade these men from the honour of being *chosen and ordained* by Christ, on account of the evil fruit they brought forth? But would not their advocates (for advocates they have had, from the commencement of their appearance, to the present hour) plead, that every one of them in his own opinion, brought forth the fruit of a *right faith*? That each of *their* different interpretations of the scriptures, was equally authentic with those of the more modern leaders of the church? and for the rest, that the circumstances of the *choice and ordination* of them were equally apostolic with those, with which the clergy of the diocese of *Lichfield and Coventry* have been *chosen and ordained*?

These particulars, my lord, prevail with me to wish, that your lordship had not founded the clerical function, *as it is now conferred and exercised*, upon so high an authority. There is little credit or advantage to be got by claiming a privilege, as an indispensable qualification for inculcating a *right* faith, which is enjoyed in common with those who have manifestly inculcated a *wrong* one; and of whose ministry the *remaining* fruits (the most conspicuous of them at least) were "violent animosities among christians."

Let us see, however, whether, in quest of a remedy, we may not profit by the healing wisdom of succeeding times, as held forth by your lordship, who informs us, that,

"No remedy occurred for these disorders, but that the catholic church should be held together by one and the same confession, received and acknowledged by all its ministers." p. 5.

But it would be to little purpose that this remedy should occur to any but those who had the authority or the power to apply it. And who were they? If we go to ecclesiastical history we shall find that they were only another set of churchmen assembled in some council called œcumenical, and who, in virtue of calling themselves the *catholic church*, took upon themselves to interpret the scriptures, and to prescribe a rule of faith for the *whole catholic church*, that is to say, for every individual professing the christian religion on the face of the earth; and yet we find, that this rule of faith was only to be received and acknow-

ledged by all the *ministers* of the catholic church; which may create a suspicion, that the ministers had been in the opinion of the council, the chief authors of the disorders in the church; and that without their unruly and pragmatistical zeal in favour of their own fancies, the lay members of the catholic church would have been very peaceable and unanimous in receiving the scriptures as their only rule of faith.

Again, what was this “one and the same confession?” It was a form of words devised by these leaders of the church, consisting of such interpretations of the scriptures as appeared to themselves to be reasonable and true, and condemning every other interpretation as false and heretical.

But a project of this kind must, upon the very face of it, appear to be productive of fierce contradiction from those whose interpretations were condemned, and to whom the infallibility of the council or the creedmaker was not previously demonstrated. And if this was the *only* remedy that occurred to these reverend fathers, they must have been very deficient, either in sagacity, or humility, for they might have found a hundred remedies in the writings of the apostles, both more practicable in their application, and more promising with respect to their effect.

“But,” as your lordship justly observes, “this extensive project was afterwards found impracticable.” And no wonder. But not altogether on account of its *extensiveness*; for

there is a *confession* in the New Testament, *Rom. x. 9.* which, if it had been proposed to be received and acknowledged by the whole catholic church, in its native simplicity, would not, I am persuaded, have met with one dissenter in the whole body, who was sincere in his profession of christianity.

The case appears to have been this; some of the ministers to whom this general confession was proposed by the council as a test of their *right faith*, thought themselves sufficiently enlightened to perceive, that it contained *false* interpretations of scripture. Others questioned the authority of the council, though called œcumenical, to prescribe exclusive interpretations of scripture; and on these accounts, with a pretty large mixture of personal animosity, this projected remedy became an inflammatory incentive to the disorders already subsisting among christians, and instead of abating, added greatly to the evil.

The substitute for this remedy which had miscarried, was, according to your lordship, that, “those who agreed in the same interpretation of the sacred oracles, should be *allowed* “to separate from all others, and unite themselves in one distinct and *subordinate* church.”

This, my lord, seems to be a very interesting piece of church history, and naturally suggests an enquiry, by whom were these men *allowed* to separate from all others? and to whom, upon their separation, did the church they formed become *subordinate*? If they were *allowed* to separate by any superior and competent authority, and separated in *subordination* to that au-

thority, we lose the idea of schism, which your lordship says afterwards, was *thus* introduced into the church.

On the other hand, if these men separated of themselves from all others without such *allowance* or *authority*, and united themselves by mutual agreement, and by their own authority, they became a voluntary society, *subordinate* to no man or body of men out of their own fraternity.

Again, "those who agreed in the same interpretation of the sacred oracles, were allowed to separate *from all others*;" that is, from all who did *not* agree in the same interpretations.

What became of these others? Did they continue still their violent animosities? No, for this allowance was the remedy for these disorders. The alternative is, they were all *allowed* to unite themselves in separate societies, according to their several interpretations of the sacred oracles. But unless your lordship can point out the superior authority which had the controul of them *all*, we must look upon each of these churches to be *co-ordinate* with the rest, and to have no common superior, but Christ. And then again, the idea of schism vanishes away, for no separation can be unlawful or even blameable, where there is no earthly authority to prescribe the terms of union, or no co-ercive power to restrain or correct the separatists.

To talk of *allowing* or *tolerating* where there is no man or church in existence, which hath

authority to *prevent* or *restrain* what is said to be *allowed* or *tolerated*, is at the best, using a confused and obscure language; which is of no service to any writers, but those who have such indirect views, as must not at any rate be imputed to your lordship.

I can indeed easily conceive the difficulties your lordship must be under, in assigning a *local habitation and a name* to this paramount authority, to which your lordship supposes the separating churches to be *subordinate*. For after the church of England hath so positively asserted, that "the churches of *Jerusalem*, "*Alexandria*, *Antioch* and *Rome*, have erred, "not only in their living and manner of ceremonies, but also in matters of faith," your lordship, could with no good grace have conferred a controuling authority on any of them; and where to find an *unerring* church with which to intrust such authority, no man can tell.

At length, indeed, your lordship rids us of all apprehensions of *schism*, either as an evil or a crime, as resulting from the separation of disagreeing churches, by stating the *toleration* to be *mutual*, not the effect of a *tolerating* or *allowing* authority, but of a *general principle* adopted by each separate community; that is of a general principle, that all these communities were *co-ordinate*, and none of them *subordinate* (a word dropped, perhaps inadvertently, in the preceding page) to any person, or to any church whatsoever.

Your lordship reports it as a fact, that "through  
"a diversity of interpretation in consequence

“of this liberty” (of separating) “prevailed  
 “in different christian communities, which  
 “yet acknowledged the same common rule,  
 “*the scriptures of God*; still, peace was, by  
 “this means, preserved in *each* particular com-  
 “munity.” p. 6.

It is to be wished your lordship had ascertained the period in the history of christianity, when this was the case; or indeed pitched upon any one community in any period where peace was preserved “by virtue of this expedient;” that is to say, by virtue of adopting a confession, agreeing with their interpretation of the scriptures, different from other churches.

The general histories of those times afford us no satisfactory evidence of the truth of your lordship’s account. One proof indeed of the effect of confessions in particular churches, they *do* afford; namely, that their members, or rather their ministers, disagreeing about the signification of the terms used in their confession, referred the matter in dispute to some distant bishop, and in length of time, to the bishop of Rome, as having pre-eminence over the rest, who obliged them all, in the event, to accept of *his* confession, as decisive of all disputes.

This *expedient* it must be confessed, preserved a very profound peace for a very considerable time, through all the *quarters* of the catholic church so called.

If your lordship can produce any instance where peace was preserved, in particular churches, by virtue of any other sort of operation of



their peculiar confession, the information will be both new and curious.

Your lordship, however, seems to be so secure in the certainty of this fact, that you venture to say, "This, in one word, is the ORIGIN and at the same time, the JUSTIFICATION of creeds and confessions."

Now, my lord, the *origin* of creeds and confessions assigned by your lordship, is, that "*some other provision* for the maintenance of the faith, besides the scriptures, was thought needful;" which clearly implies the *insufficiency* of the scriptures as a rule of faith, or for the maintenance of the faith.

But will this presumption, (without looking into the shocking consequences of it) *justify* creeds and confessions of human device, to any genuine protestant upon earth? Why then will your lordship put it off for such *justification* upon a mere supposition? For the fact by which the *justification* of creeds and confessions, as derived from this origin of them, should be confirmed, is, even in your lordship's report, merely ideal, ending in this futile disjunctive, that *peace was, or might be in a good measure, preserved, &c.* by the expedient of confessions.

Your lordship goes on. "Which creeds and confessions are only a bond of union between the members of each christian society. For the purpose of them is not to set up human decisions against the word of God. p. 6."

How far creeds and confessions have been bonds of union between the members of particular churches, in former times, has just

been considered. If your lordship alludes to any particular confession of later times, for whose *justification* you are more immediately concerned, the merits of the plea shall be discussed when they are brought more into view.

In the mean time your lordship gives us a *negative* reason for this assertion; "FOR the purpose of them is *not* to set up human decisions against the word of God."

But suppose this is *not* the purpose of them, will it follow, that they *are* a bond of union between the members of each christian society? But to let that pass.

To set up human decisions *against* the word of God, may signify to set them up either in opposition to, or in competition with the word of God: and (if we except the church of Rome) perhaps no framers of creeds and confessions have avowed any such impious purpose.

But if human decisions, when they are set up, have the same effect, with respect to the word of God, as if they were framed with the express purpose of opposing or rivalling the word of God, it matters little upon what plausible pretences they are exhibited as rules of faith.

From informing us what the *purpose* of creeds and confessions is *not*, your lordship proceeds to state what it is: namely; "by larger comments, and more explicit declarations, in such points of doctrine, as have been differently apprehended, and much controverted, to EXPRESS and ASCERTAIN THE SENSE in which THEY interpret that word [of God]

“ who communicate together in the same church.”

I very much doubt, whether, when this account comes to be applied to the members who communicate in that same church of which your lordship is undertaking the justification, you will choose to abide by it. But referring that matter to its proper place, permit me to make a few observations on the account itself.

It is not to be supposed, that the sense of scripture was so clearly expressed, and so indisputably ascertained by these larger comments, and more explicit declarations, that every individual, or even a majority of those who communicated together in the same church, perfectly comprehended that these were authentic interpretations of the scriptures, by means of their own examination. If they did, the dispositions and capacities of the common run of men in those days, must have been very different from those of all succeeding generations.

In these larger comments, and more “ explicit declarations,” there must be great variety, and some contradiction with respect to the senses espoused in other churches, and with respect to points much controverted; much abstruse and dogmatic determination, which one in ten of the communicants would not understand; and to those who did not understand them, the purpose of their respective creed or confession, would not be answered; that is, *to them* the sense of scripture would not be ascertained by the confession; and among the numbers who, in these circumstances, communicated with the same church, a large major-

rity must be supposed to have adhered to it upon very different considerations from those of its orthodoxy, and would have adhered to it on those considerations, whether that church had a confession or not. There were therefore, with respect to creeds and confessions, only the *echoes* of their ministers.

On the other hand, they who required some other sort of proof for the orthodoxy of the confession, would seek it, not from the scriptures, but from some scholastic system, the favourite of their own particular sect. But they who imagine that peace would be thus procured among these co-ordinate churches by mutual toleration are much mistaken as to the fact. The war among them was perpetual, and so continued, till by a general appeal to the universal pastor at Rome, they all became *united* under his authority.

But, however, after all, if the case should be mistaken, and if, according to your lordship, peace was, in a good measure, preserved among these disagreeing churches, by virtue of their several confessions, and the operation of a mutual toleration, it is a thousand pities they should have been disturbed by the interference of the state, that is by the state's giving the preference to one of these churches above the rest. The reprobation and intolerance of all the others, was the immediate consequence of this preference. The confession of the state was adopted, prescribed, and enforced as the common confession, in exclusion of all others.

“ Thenceforth the state concurs with the  
“ [favoured] church to enforce one common

“ confession, by confining the emoluments it  
 “ provides for the *encouragement of religion*,  
 “ to peculiar doctrines of the favoured church.”

This passage, my lord, is not worded with your lordship’s usual accuracy. *Religion* ought to be *encouraged* in every subject of the state; emoluments in common language, mean *temporal advantages*, and in this particular passage, *rewards*. Whence some inadvertent readers might be led to suppose, that every subject of the state, is, or ought to be paid for being religious.

Your lordship’s meaning, I presume, might be more clearly ascertained by some such alteration as this;——“ by confining the maintenance it [the state] provides for the teachers  
 “ of religion, to those ministers who *profess*  
 “ the doctrines of the favoured church.”

All other ministers are of course, excluded from such maintenance; and, as far as depends upon the state, compelled to conform, on the pain of wanting a competent subsistence. Yet these, as your lordship has represented their case at the beginning of your discourse, are, among those “ ministers of the gospel, *chosen*  
 “ and *ordained* to bring forth the fruits of a  
 “ *right faith* ;” and therefore your lordship has to shew, that they are not *chosen* and *ordained* in the same manner as the ministers of the favoured church are *chosen* and *ordained* ; and that they only bring forth the fruits of a *wrong* faith ; otherwise we shall be at a loss to discern the *equity* of thus excluding them from a maintenance ; for they will say (and who can confute them) that they encourage

religion as well as the ministers of the favoured church.

But indeed it is not the *equity* of the state towards the excluded ministers or churches to which your lordship is here referring, but its *equity* “ towards that religious society with “ which it is now so closely connected.”

The state, my lord, seldom confers emoluments, without some services in return; and this circumstance requires that we should be informed, upon what stipulations this close connection is formed.

These your lordship has not mentioned, To ascertain these, we must have recourse to the work of another prelate, who hath called this *close connection* an “ alliance between church “ and state.” And from him we learn, that the state confers these emoluments on the favoured church, on the valuable consideration of receiving from her, certain privileges, supposed to be, before this close connection took place, appropriated to the church alone.

Undoubtedly, my lord, *equity* requires of the state, to fulfil the conditions of its treaties, whether with foreign powers, or with its own subjects. But it can hardly be unknown to your lordship, that many intelligent and worthy persons have questioned, whether, supposing the church to have once been in possession of these privileges which she is said to have given up to the state, she could possibly part with them, consistently with her character of a christian church.

By the church your lordship must here mean, *churchmen*; for these alone receiving the emo-

luments, are the parties with whom the state makes the bargain ; and these being the persons intrusted with these privileges, in virtue of being *chosen* and *ordained* by Christ, will certainly be understood by some people, to have betrayed their trust, in trafficking for them with the civil magistrate.

It is doubted likewise whether the civil magistrate, being christian, can, consistently with his profession, accept of, or exercise these privileges. But *prudence* and *good policy* being his only *motives*, and *external peace* and *secular utility* his only objects in making the contract, he will think his title to them full as good as that of the church ; and should the church, at any future time, repent of the bargain, saying, *I have sinned, in that I have betrayed my trust*, the state, I apprehend, would be authorised, in virtue of the concessions made to it in bishop WARBURTON's book of alliance, to answer, *What is that to me ? see thou to that.*

But the bargain is made, and *equity* requires that it should be performed on both sides, and these above being the conditions of it, it is of no consequence whether the doctrines the state maintains are true or false, popish or mahometan (as Dr. BALGUY acutely observes) provided, as your lordship expresses it, " the state "*conceives* its own true interests to be concerned in maintaining those peculiar doctrines."

The case indeed would vary considerably, if it should be found necessary, that those doctrines *must* agree with the scriptures of the New Testament. For a compliance with that

condition, might deprive the favoured church of that authority by which it conveys its christian privileges to the state, and the state of its lawful power of accepting or exercising them ; and by that means, the utility and peace resulting from Dr. WARBURTON's system, might be endangered.

But however, all this this will not enable us to discover the *equity* of excluding the ministers of the unfavoured churches from a maintenance or a share of those emoluments which should in all states, be provided for the teachers of religion. These ministers (I repeat it again) as teachers of religion, come under the character, which according to your lordship, belongs to all ministers of the gospel, after the apostles, namely, of men *chosen* and *ordained* by Christ, at least till it is proved, that this character does not belong to these particular men ; which I think your lordship hath not attempted.

“ Thus,” says your lordship, “ whether we  
 “ regard the church before it acquires the coun-  
 “ tenance of the state, as intent on truth and  
 “ orthodoxy, and only meditating how best  
 “ to preserve truth in the bosom of peace ;  
 “ or whether we regard the state, after it af-  
 “ fords that countenance to the church, as  
 “ studious to provide for its own great ob-  
 “ ject, general utility, of which the preserva-  
 “ tion of peace makes so considerable a part ;  
 “ either way WE UNDERSTAND why an agree-  
 “ ment of opinion is required in the appointed  
 “ teachers of religion.” p. 8.

But before we *understand* this, we must under-stand, what church your lordship describes



by the words, " The church *before* it acquires " the countenance of the state." The catholic church cannot come under this description. This church your lordship hath cantoned into *quarters*, each of them interpreting the scriptures *diversly* from the rest, each of them equally intent on truth and orthodoxy; each of them meditating how best to preserve that truth in the bosom of peace, and each of them subsisting in virtue of the general principle of mutual toleration.

If we suppose the catholic church to be the aggregate of all these particular churches, what reason can your lordship give, why the appointed teachers of religion in them, should be required to agree in the same opinions, or interpretations of scripture, which will not destroy the general principle of mutual toleration, and imply an unjustifiable usurpation of authority in some one of these churches? If, on another hand, we consider these churches as the members of the catholic church, and at the same time enjoying their liberty under a mutual toleration in diversities of opinions, we must say, that the catholic church was intent upon a hundred different truths, and a hundred different orthodoxies, and only meditating how to preserve these truths and these orthodoxies, in the bosom of peace. To suppose the catholic church, in these circumstances, to require all the appointed guides and teachers of religion of these mutually tolerating churches, to agree in the same opinion, is to suppose the catholic church to be *intent* upon reviving the *violent animosities*, which by virtue of the general

principle of a mutual toleration, had been happily composed, which will be but a very indifferent reason, and not to be easily *understood* for making such requisition. The catholic church therefore, is effectually excluded from the case stated by your lordship.

If any particular church be meant by your lordship, it should have been specified by name, in order to make us *understand, why* this agreement of opinion in the appointed guides and teachers of *that* church, is or should be *required, before that* church acquired the countenance of the state.

If the instance is (as I suppose your lordship's hearers would understand you) the CHURCH OF ENGLAND, it would, I believe, be difficult to point out a period when the church of England existed upon the foot of mutual toleration only; or in other words, in a state of independency, *previous* to her acquiring the countenance of the state. Such an independency is with respect to the church of England, a mere theoretic vision, contrived to vest that church in privileges wherewith to barter with the state for its countenance; such privileges as were never in the church's possession; and thus the *fabric* of the *alliance*, being *baseless*, falls to the ground.

The close connection of the church of England with the state, may be said to have begun with the profession of the protestant religion in that state. Before that period the church of England was intent upon *that* truth, and *that* orthodoxy which was the *truth* and *orthodoxy* of the church of Rome, and only medita-

ted how best to preserve *that* truth and orthodoxy in the bosom of the pope.

It was the state that took the church and the church's *truth* and *orthodoxy*, out of the bosom of the pope; and that not without reluctance on the part of the church, that is to say, of the churchmen of England, or what we may call the nominal church of England. And the state thought this so considerable a service to the people, or the *real* church of England, that the state founded upon the merit of it, a title to the management both of the church and churchmen of England. And accordingly Bishop Burnet says, that "the state being satisfied with the grounds," [that is, with the doctrines] "on which the reformation went, they received it themselves, and enacted it "for the people."

The church indeed, that is, the churchmen, have not always been satisfied with this interference of the state. All the countenance, and all the emoluments the state could bestow upon them, could not prevent them from grumbling, that the state encroached upon their *apostolic* authority, which, as they have asserted, gave them an independent authority, and an *imperium* distinct from that of the state, and for which they have, at times, fiercely contended; and it may be remembered (perhaps by your lordship) that when Dr. WARBURTON'S *compromising* scheme of alliance first appeared, the churchmen of the high orthodox stamp were grievously offended with him, for attempting to change their *old posture of defence*; which indeed was no other than

the posture of brandishing, in the face of the state, the plea, that they were *virtually chosen and ordained by Christ* to bring forth the fruits of a right faith, whether they had the countenance of the state or not; in which, if your lordship be right in the application of your text, they could not be far wrong.

But permit me, my lord, for a while, to give up the fact, and to consider what figure the church will make, upon the supposition that your lordship's representation is true, with respect to *any* church.

"The church, before it acquires the countenance of the state, is to be regarded as independent on truth and orthodoxy, and ONLY meditating how best to preserve that truth in the bosom of peace."

In this situation, the church is well and laudably employed, and in her true and proper character, that is, in the character she assumes, of being "*chosen and ordained by Christ to bring forth the fruits of a right faith.*"

But under favour, my lord, we shall never be able to *understand*, upon what grounds the church, in this situation, should require an agreement of opinion in the appointed guides and teachers of religion.

For how will your lordship distinguish the church, "*regarded* in these circumstances of independence on the state," from the *appointed* guides and teachers of religion? Who *appointed* these guides and teachers of religion? Are they not stated by your lordship to be *chosen*,

and *ordained*, and *sent forth*, by Christ himself? And is it not a little incongruous to suppose, men *so* chosen, and *so* ordained, to be subject to any *external* authority, or to any authority distinct from that of Christ, before their connection with the state? It should seem, that if, in these circumstances, an agreement of opinion is required in these appointed guides and teachers of religion, it must be required by *Christ alone*, and then the rule of such agreement must be the scriptures of the New Testament *alone*, and not an human formula prescribed by any authority distinct from the authority of Christ. The contrary supposition is the chief objection which protestants have to the church of Rome, considered even as an *ecclesiastical* authority.

Well, but by some means or other, this church gets to be countenanced by, and connected with the state; and then, a very considerable alteration in her situation and circumstances takes place.

Before this connection, the church *ONLY* meditated to secure the *truth* in the bosom of peace; now she must *meditate* something else. She must meditate how to secure *utility* as well as *truth*; or rather indeed, she must give over meditating at all, and leave all meditations upon such matters to the state.

And here indeed *truth alone*, and out of close connection with secular utility, will be out of the question. There may be truths useless, and perhaps inconsistent with the *utility* of the state. True doctrines which the state

may conceive its own true interests concerned *not* to maintain.

The *utilities*, or the *true interests* of the state, are all of the temporal kind, such as belong to the kingdoms of this world and the glory of them; and the *peculiar* doctrines which the state thinks fit to maintain in support of these *utilities* and *true interests*, may be different from, and even opposite, to those doctrines in which the *true interests* of those who are seeking the kingdom of God are comprised; and which it concerns those seekers to maintain.

We may easily *understand* indeed, from hence, why the state should require its own appointed guides and teachers of religion to agree in opinion, in view of *its own great object, general utility*; and why it should exclude those from the office of guides and teachers of religion, who hold opinions and doctrines, though ever so true, which are not conformable to the *peculiar* doctrines of the state.

But what figure must the church make in this kind of connection with the state?—That church which before this connection, was intent upon truth and orthodoxy, and ONLY meditating how to preserve that truth in the bosom of peace, of that *peace* which Christ *left* with his disciples, and which he gave them, *not as the world giveth*. John xiv. 27. that is to say, not that peace which is founded on considerations of *political utility*, but that peace which may be called, with a little variation of your lordship's expression, *the peace of the bosom*.

Can a more dishonourable idea be given of guides and teachers of religion, supposed to be appointed, *chosen and ordained* by Christ, to bring forth the fruits of a right faith, and supposed to be intent *only* on the preservation of truth and orthodoxy, than to represent them all of a sudden, as deserting their original duty and mixing and adulterating the truth with the corrupt maxims of secular utility; resigning the privileges of their original appointment in exchange for an appointment by political powers, whose great object is *utility*, without any especial regard to truth, and who will not acknowledge them for teachers of religion, but upon condition, that they profess to agree in opinion with a precarious common formulary of *peculiar* doctrines, without any solid foundation, but the mere conception of the state, that *its true interest is concerned to maintain them*.

But, it seems we are to understand, that this common state formulary is *true and orthodox*—“for,” says your lordship, “this formulary is not proposed in *opposition* to that delivered in the scriptures, but by way of more precise explanation of what is believed to be its true meaning.”

And where is the popish priest who will not say as much for the creed of Pope Pius, or the *Trent* catechism? with this advantage, indeed, above your lordship, that he begins with proving, or at least asserting, a paramount authority to explain and interpret for all the world.

The learned and discerning Dr. BALGUY saw this advantage in all its strength; and, sensible, that an *ecclesiastical* authority with

these powers, would not do for a protestant state, he *happily* hit upon the expedient of transforming it into a *civil* authority, for the grounds of which, he told us, it was to no purpose to go to the scriptures: and therefore referred us only to the book of alliance; from whence it was inferred, that, with respect to the obligation of conforming, it was not at all material, whether the state formulary was a protestant, or indeed a christian formulary or not, for that the civil magistrate had it in his option to establish what religion he pleased.

But your lordship, taking the scriptures as a rule of faith into your account, seems to have laid yourself under an obligation of proving, that this *common formulary*, or more precise explanation of what is believed to be the true meaning of the scriptures, is *reasonably* proposed to the guides and teachers of religion, as a test of their right faith; or in other words, that it is proposed to them by a competent scriptural authority.

The notion of a guide or a teacher of religion, pre-supposes such guide or teacher to be properly instructed in the principles and doctrines of the religion he guides or teaches; and it is not what *others believe* to be the true meaning of the scriptures, that is to be the rule of his guiding or teaching, but *his own* belief, till it is proved, that *those others* have an undeniable authority to overrule his judgment, or his belief. In this matter therefore your lordship seems to have left your audience short of proper information.



Your lordship calls this common formulary, " a RULE in subordination to the general rule " of christians;" meaning the holy scriptures ; but if it is a rule pretending to make the meaning of the scriptures more plain and precise than the expression of the scriptures hath made it, it is a rule which implies the *imperfection* of the scriptures, as the general rule of the faith of christians. And in this case, it is a rule, not in subordination to the scriptures, but, in fact, the *leading* rule of the faith of christians, by which the guides and teachers of religion " undertake to frame their public instructions."

But upon whatever general principles of government, or political league, your lordship and Dr. BALGUY may proceed in your respective speculations, you will hardly be able to prove, that the christian and protestant magistrate can either *rightfully* or *reasonably* propose " a common formulary of faith, explanatory of the meaning of the scriptures, according to *his own* belief, regulated by considerations of secular utility," upon christian and protestant guides and teachers of religion as " a rule by which to frame their public instruction."

I do not chuse on this occasion to offer my own sentiments in confutation of this hypothesis, but rather to borrow the words of an eminent writer, whose station in the church, if common fame may be trusted, is not inferior to your lordship's, and who considered the propriety of requiring subscription to articles of faith, in an accurate and masterly tract, not

very long before the date of your lordship's charge.

“ Seeing the same word of God is owned [by protestants] to be an adequate rule, amply sufficient for eternal salvation, and our only safe guide to it, we ought surely to be content with this rule, and leave every doctrine in exactly the same degree of *specialty* and *precision* under which it was there originally delivered. We should beware of having any *other gospel preached unto us*, or any other articles propounded to us *for* gospel: we neither should ourselves attempt to fix, nor, so far as in us lieth, *suffer others to fix* any standards or criterions of faith, separate from this gospel, as containing authentic expositions on any part of it; and these of such authority, that the text itself must bend to them upon occasion, and be determined by these, as they are proved again by that in a circle.

“ Such a proceeding constitutes the worst part of the whole popish system, and easily makes way for all the rest; and perhaps answers more exactly than some may imagine to St. Paul's charge of *corrupting the word of God, and handling it deceitfully.*”

From speculation, your lordship proceeds to the case of subscription, as it is circumstanced in the church of England.

“ This confession, or formulary of faith, is the THIRTY-NINE ARTICLES, to which a subscription is required from every candidate of the ministry; so that THE SCRIPTURE interpreted by these articles, is the

“ *proper* rule of doctrine to every minister of  
 “ our church.” p. 9.

Whether they are a *proper* rule of doctrine to every minister of the church of England, may be judged of by a circumstance which ought not to be concealed ; and which cannot be better represented than in the words of the respectable writer above cited.

“ Though these same articles are called only  
 “ *thirty-nine*, let no man from hence imagine,  
 “ that he has only thirty-nine propositions to  
 “ deal with. He will find *four or five times*  
 “ *that number*, though bound up indeed into  
 “ so many bundles. The *second* article alone  
 “ contains *thirteen* very substantial proposi-  
 “ tions ; the *seventeenth*, *twelve* ; the *twenty-*  
 “ *fifth*, *as many*, and the like may be affirm-  
 “ ed, in a greater or less degree, of the rest.”

Old Thomas Rogers, who opened these bundles and examined the contents of them, found in them one hundred and thirty-six propositions, but assigns only *four* to the *second* article, *ten* to the *seventeenth*, and *eleven* to the *twenty-fifth* ; and if we take in the *thirty-fifth*, which enumerates the homilies, as containing *a godly and wholesome doctrine*, the propositions contained in these articles, will amount to ten times thirty-nine.

“ And now,” [to cite once more the judicious author of the tract above-mentioned] “ may  
 “ it not well be questioned, whether in any  
 “ one science or subject in the world, so many  
 “ distinct propositions can be found, beyond  
 “ absolute intuition, or demonstration, where-  
 “ in even twelve men, much less where twelve

“ thousand, and a perpetual succession of  
 “ them through every vicissitude of learning  
 “ and knowledge, can be made uniformly to  
 “ agree.”

And yet your lordship scruples not to affirm, that, “ the scripture interpreted by these articles, is the *proper* rule of doctrine to *every* minister of the church of England.”

“ It follows,” says your lordship, “ from what has been said, that such as cannot honestly assent to this formulary, *must* (if they aspire to be teachers of religion) unite themselves with some other *consentient* church.”

No, my lord, it does not follow from what has been said, if your lordship means, as a conclusion from a fair argument. It follows from the rigor of a partial, unreasonable, and oppressive law, inflicting calamity upon many worthy, pious teachers of the christian religion, for their *honesty*. For to pass by the inaccurate expression, of *some other consentient church*, such a church as your lordship means, may not be easily found; for other churches are blockaded by articles, from the approach of many an honest man who aspires to be a teacher of religion.

Your lordship goes on : “ This compulsion may, sometimes, be a hardship, but can, in no case, be an injury; or if some may chuse to consider it in the light of an injury, it is such an one as must be suffered by individuals, for the general good of that society to which they belong.”

Your lordship must allow me to remind you, that this compulsion is exercised upon men, who, for any thing that appears to the contrary in this discourse, are equally *chosen* and *ordained* by Christ himself, with those that compel them. Strong and clear, therefore, should be the evidence, that the compellers have authority to inflict this hardship upon those, who with respect to their original commission, are their equals. But no such evidence being produced by your lordship, we are at liberty to call these compellers, usurpers, and persecutors.

And indeed, my lord, I am afraid, some people will say, such a period as this could never come from the bosom of christian peace, which can never be reconciled to *compulsion* of any kind, in matters of religion. This I am sure of, that expressions approving of and vindicating such compulsion, can never come from the bosom of christian charity.

But pray, my lord, to what *society* may these *honest* non-subscribers be supposed to *belong*? They cannot be said, *properly*, to belong to the society which refuses them its protection, or even its countenance, and that because of their *honesty*.

However, among the people of the place "where they have their abode, " they *must* "suffer hardship and injury for the general "good of that people." And yet they are not accused of any crime against *civil* society, nor represented as infringing the municipal laws of the country, nor are they supposed to be unqualified by their religious opinions, to be

peaceable and obedient subjects, in any department where their abilities and industry might be useful and beneficial to the *civil* community.

In these circumstances, it was surely incumbent on your lordship to be very particular in setting forth the *general good* of the society to which these honest men are said to belong, which could require their exclusion from so many privileges enjoyed by their fellow subjects, whose superior merit consists only in assenting to some religious opinions, to which the others could not *honestly* agree.

Your lordship was at liberty to use the general terms *utility* and *peace*, when you were employed in delineating your theory ; but in this part of your discourse, your lordship is advanced to matters of fact ; and the mere supposition, that it is for the *general good* of the kingdom of England, that honest and worthy teachers of religion should suffer hardship, because they cannot in conscience subscribe to the thirty-nine articles of religion, will not satisfy an ingenuous and inquisitive mind. It is for the honour of the society to which your lordship belongs, to be candid and explicit in supporting your hypothesis, by indisputable instances.

“ It is nothing,” says your lordship, “ that some object to these articles, as *improper*, or *ill drawn*.” That is to say, as improper and bad interpretations of scripture. And is this *nothing* ? Does it not concern a protestant community, that the interpretations of scrip-

ture, which it espouses as a rule of faith, should be proved to be neither *improper* nor *ill drawn*?

No, " the church will judge for itself in " these points."

And is the church then once more got released from the trammels of her state alliance? Is she once more *sui juris*, and in a condition to judge *these points for herself*? so it seems, for she is now become one of those " societies " which have the same right of PRIVATE " JUDGMENT as individuals." It is but a while ago, that the church was a body connected or compounded with another body, and so far from being in a capacity to judge for herself, as an individual, that she was incorporated with the state, and was not allowed either to act or think *for herself* in any points.

But we may congratulate the church upon this emancipation, (though perhaps she might find it difficult to prove it) without allowing the right your lordship asserts on her behalf.

An individual has a right to judge for himself, but *for no one else*. Whatever your lordship may mean in this sentence by the vague term, *the church*, is this the case of the church of England? which is the question now at issue.

Does the church of England, whether considered as consisting entirely of teachers of religion, or as connected with the ministers of civil government, judge for *none but herself*? And if she has this *right* of judging for others, without being accountable to those others, for the *propriety* of her doctrines, it is, I appre-

hend, a right to which a college of apostles never pretended, who were studious to *commend themselves to every man's conscience in the sight of God.*

If the church of England, considered as a society, has the *same* right of private judgment that an individual *out* of connection with her has, there is no individual *in* connection with her, who can possibly have any right of private judgment of his own. For the private judgment of the church must be the private judgment of every individual member of the church. Otherwise the church cannot have the *same* right of private judgment, that an individual has as such.

“ And,” continues your lordship, “ till “ they” (that is, societies having a right of private judgment) “ revoke a constitution, it “ should, methinks, be presumed, that they “ see no cause to do it ; just as it is very fitly “ presumed, on the other hand, that such individuals as will not subscribe to this constitution, cannot.”

We are got again into theory and general speculation ; let us return if your lordship pleases, to the matter of fact.

What is *the* constitution in question ? It is a system of some scores of dogmatical propositions called interpretations of the scriptures, and established as a rule for the appointed guides and teachers of religion, whereby to frame their public instructions.

This system is constituted in consequence of the church of England's having the *same* right of private judgment as individuals.



But if the right of private judgment asserted by the church of England, destroys the right of private judgment of the individuals of that church, (as has been shewn to be the case) the constitution founded upon it, ought not to have been made, and should certainly be revoked, upon a protestant principle independent of the private judgment of the society, namely, the restoration of the individual to his christian liberty ; from which your lordship has precluded him, by debarring him from examining the *propriety* of this constitution by his own private judgment, and referring him only to the private judgment of the church.

The truth is, the two private judgments stated by your lordship are incompatible, and all that is built upon the contrary supposition is utterly incongruous and destitute of foundation. Indeed, my lord, I little expected to find this mean sophistical plea of a *right of private judgment in the church* in any of your lordship's writings. It is every way, unworthy of your lordship's character and abilities ; and should be left to the class of small writers in defence of subscriptions, who having no private judgment to exercise, may well be indifferent where the right of it is placed.

Your lordship says, " it is to be presumed, " that the church sees no cause for revoking " this constitution ;" and we are farther to presume, that the church declares she sees no cause to revoke &c. *bonâ fide* and with the utmost *sincerity*.

It is indeed presumed, I believe, on all hands, that the church sees causes many to continue

this constitution. It is *convenient* for the church on many temporal accounts, and is continued perhaps for many reasons *not at all allied* to those which individuals give for refusing to subscribe the thirty-nine articles.

But after your lordship had averred, that “this common formulary is constituted in subordination to the general rule of christians, the holy scriptures;” to presume that the church sees no cause of *another sort* for revoking it, is presuming upon the *good faith* of the church, at the expence of her *knowledge* and *capacity*.

Your lordship concludes this division of your discourse with exhibiting another objection to subscription to these articles, namely, that *the articles themselves are liable to various interpretations*.

Your lordship answers, “Without doubt they are; and so would any other which could be contrived. Yet with all the latitude of interpretation of which they are capable, they still answer in a good degree, the *main end* of their appointment, as may be seen from the animosity expressed by some against them, as too strict.”

It is, my lord, not a little remarkable, that the virtue your lordship ascribes to confessions, of composing *violent animosities*, in the former part of your discourse, should be so remarkably contrasted by the contrary effect, ascribed by your lordship in the latter part of it to the confession of the church of England. There are your lordship says, animosities raised against the thirty nine articles, on account of

their being too strict. It is still more extraordinary that your lordship should bring this circumstance in evidence, that the articles answer their end in some good degree. Surely, my lord, some few among those who made up the several audiences to which your lordship delivered this discourse, must have felt this inconsistency, and have mused within themselves what end it could answer, either of peace in the church, or utility to the state, that these articles should revive the animosities which former confessions had so happily composed.

They who object to the articles, that they are *too strict*, mean, that they are too dogmatical ; more dogmatical than the scriptures. Should not your lordship, instead of glorying in this, as a circumstance favourable to the articles, have bestowed a few lines to shew that this was not the case ? Let a dogmatic theology be ever so essential to the christian religion, yet certainly a theology *more* dogmatic than the scriptures can be essential to nothing but a system congenial with that of the church of Rome, and only to be supported and vindicated by that antichristian authority, which exalteth itself above all that is called GOD.

Surely, my lord, the sense of any writings cannot be *precisely expressed and ascertained* by a *variety of interpretations* !

But let us look into the case a little more carefully,

Your lordship has informed us that confessions took their rise from the different constructions put upon the scriptures, which made some other provision necessary for the maintenance

of the faith, the composing of animosities, and procuring peace.

Upon the same footing your lordship places their *justification* as well as their *origin*.

Now, my lord, will your lordship be pleased to inform us, what especial quality the thirty nine articles, *liable* as they are to *different* and *various interpretations*, have to maintain the faith, compose animosities, and procure peace, which the scriptures have not ?

The sense of scripture can never be *ascertained*, by *various* interpretations ; for various interpretations, are various senses. And why then are not *other provisions* necessary to ascertain the sense of the articles as well as to ascertain the sense of scripture ?

Truth can never be maintained by compositions which are variously interpreted ; for as your lordship allows, truth can only be on one side.

Your lordship brings an instance where these articles occasion one sort of animosity, and where it is certain the scriptures would occasion none ; for whoever thinks the articles are too strict, must think they are stricter than the scriptures in those particular points : and I am sure your lordship knows instances where they occasion still greater animosities, and that among those who do not refuse to subscribe them ; each being zealous to defend his own interpretation, and to reprobate that of his adversary.

And now, my lord, what may this *main end* of the appointment of these articles be, which your lordship says they *still answer in a good degree*. The end for which the articles themselves say they were appointed, is for the preventing *diversities of opinions, and establishing consent, touching true religion*.

But to admit that they are susceptible of a latitude of interpretation, and that the church allows them to be subscribed in that latitude which the expression fairly admits, and to grant, as your lordship does, that they are liable to various interpretations, and withal to assert that the main end for which the articles were appointed is still answered in a good degree, is not, my good lord, to *interpret* the title of the articles with a *latitude*, but flatly to contradict it, and give it the lye direct.

Your lordship's concluding period respecting this latitude p. 10. is so very extraordinary, and so destructive of the *utility* we are supposed to receive from the enjoyment of our organs of intuition, that though I shall transcribe it, it shall stand without any remark of mine, and only contrasted, with bishop Taylor's sentiments on the subject ; and now take my leave of your lordship, with an humble wish that latitudinarian subscribers, of whom, I am told, there is no inconsiderable number in the church, may for the future, know what to trust to.

Bishop HURD.

“ And if we only use  
 “ that latitude which  
 “ the expression fairly  
 “ admits, and which  
 “ the church allows,  
 “ they (the articles)  
 “ will continue to an-  
 “ swer the *great* end  
 “ hitherto effected by  
 “ them; of preserving  
 “ among the mem-  
 “ bers of the church,  
 “ AN UNITY OF  
 “ THE SPIRIT IN  
 “ THE BOND OF  
 “ PEACE.”

Bishop TAYLOR.

“ This (latitude) is  
 “ the last remedy, but  
 “ it is the worst; it  
 “ hath in it something  
 “ of craft, but very  
 “ little of ingenuity;  
 “ and if it can serve  
 “ the ends of peace, or  
 “ of external charity,  
 “ or of a phantastic  
 “ concord, yet IT  
 “ CANNOT SERVE  
 “ THE ENDS OF  
 “ TRUTH AND  
 “ HOLINESS, AND  
 “ CHRISTIAN SIM-  
 “ Plicity.”

I am, My Lord,

Your lordship's

humble servant,

THE EDITOR.



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BISHOP TAYLOR's  
J U D G M E N T

O N

S U B S C R I P T I O N, &c.

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Subscription to Articles and Forms of Confession in any particular church is wholly of  
POLITICAL consideration.

I.

WHEN forms of confession are made, and public articles established, it is of great concernment, not only to the reputation of the government, but to the unity and peace of that christian community, that they be not publicly opposed.



To this purpose we find so many subscriptions to the decrees of councils, by princes and prelates, and priests and deacons, by prefects of cities and governors of countries ; it was an instrument of unity and peace, a declaration of their consent, and at no hand to be reprov'd unless it be in a false article, or with tyranny to consciences, or to maintain a faction.

But that which the government looks after is, that no new religions be introduced to the public disturbance ; (a) of which the Romans wereso impatient, that they put to death a noble lady, POMPONIA GRÆCINA, *utpote novæ cujusdam religionis ream*, saith Tacitus; as being guilty of a new religion. (b)

Now to prevent this, subscription is invented ; that is, an attestation of our consent ; which if it be required by the supreme authority, it may be exacted in order to peace and unity ; and Tacitus tells, that *Apudius Muræna* (c) was degraded from the dignity of a senator, because he refused to subscribe to the laws of Augustus.

This is the same case, for subscription serves no other end but that which is necessary in government.

We find in Polydore Virgil, that the ancient kings of England at their inauguration, *Silicem tenebant juraturi per Jovem se religionem et ritus patrios retenturos, hæc verba loquentes, si sciens fallo, tunc me Diespiter salvâ urbe arceque, bonis omnibus ejiciat.* “ They swore “ by Jupiter, that they would keep their religion and their country rites, and cursed themselves if they did not.” (d)

This was more than ecclesiastical subscription; for that bound them to it for ever; this only gives witness for our present consent; but according to its design and purpose, for the future, it binds us only to the conservation of peace and unity. (e)

## II.

For though it may be very fitting to subscribe a confession of articles, yet it may be very unfit that we swear always to be of the same mind; for that is either a profession of infallibility in the authority or in the article, or else a direct shutting our heart against all further clarity and manifestations of the truths of God.

And therefore subscription ought to be so intended, that he who hath subscribed may not perceive himself taken in a snare.

But yet he that subscribes must do it to those purposes, and in that sense and signification of things, which the supreme power intends in his commanding it ; that is, at least, that he who subscribes does actually approve the articles over-written : that he does, at that time, believe them to be such as it is said they are ; TRUE, if they only say they are TRUE ; USEFUL, if they pretend to USEFULNESS ; NECESSARY, if it be affirmed that they are NECESSARY. For if the subscriber believes not this, he by hypocrisy, serves the ends of public peace and his own preferment,

### III,

But this whole affair is to be conducted with some wariness, lest there come more evil by it than there can come good. And therefore although when articles are framed, the sons of the church ought to subscribe them for public peace in case they do heartily approve them ; yet such articles ought not to be made and imposed, unless they of themselves be necessary, and plain by a divine commandment. (*f*)

And this was the advice of Melancthon, *Ut sit igitur discordiarum finis, recte facit potestas obligans homines ut obtemperent, quando alioqui*

*parere est necesse* ; “ the supreme power may  
 “ then command men to subscribe to such ar-  
 “ ticles, which it is necessary they should be-  
 “ lieve.” But if God hath not commanded us  
 to believe them, no human power can command  
 us to profess them.

#### IV.

Beyond what is necessary or very useful, un-  
 less peace be concerned in the publication of  
 the article and its establishment, it is but weak-  
 ly and impertinently concerned in the subscrip-  
 tion. For if the peace of the church be safe  
 without the article, how can it be concerned  
 in the consent to it and profession of it, except-  
 ing only by an accidental and a necessity su-  
 perinduced by themselves and their own im-  
 prudent forwardness, or itch of empire over  
 consciences? (*g*)

If an article be contested publicly, and is  
 grown into parties and factions, and these fac-  
 tions cannot be appeased without decision of  
 the question, then the conformity is as useful  
 to peace as the sentence and determination  
 was ; (*h*) and then there is nothing else to be  
 considered, but that the article be true, or be-  
 lieved to be so.

But to them that are so persuaded, it is necessary they obey, if they be required to subscribe ; and the supreme power hath authority to require it, because it is one of their greatest duties to govern and rule in peace.

But these things can seldom happen thus, without our own fault ; but when they do, there is inconvenience on all sides ; but that which is least must be chosen.

## V.

When articles are established without necessity, subscription must be required without tyranny and imperiousness. That is, it must be left to the liberty of the subject, to profess or not to profess that doctrine. (*i*)

The reason is plain. In things not certain in themselves, no man can give a law to the conscience, because all such laws must clearly be divine commandments ; but if conscience cannot be bound to the article, and the profession serves no necessary end of the commonwealth, then God does not bind, and man cannot ; and therefore to bring evil upon men that do not believe the article, and dare not profess to believe what they do not, is injustice and oppression ; it is a law of iniquity ; and there-

fore it is not obligatory to conscience, and no human authority is sufficient for the sanction and imposition.

Socrates was wont to say, *Sacramentum oblatum duabus de causis fide firmandum ; vel ut teipsum a turpi suspicione liberares, vel ut amicos ex magnis periculis eripias.* “ When you are  
 “ required to give faith and security by a sa-  
 “ crament, oath, or subscription, there are two  
 “ cases in which you must not refuse ; when  
 “ thou thyself art suspected, and canst no  
 “ otherwise purge thy self ; and when any of  
 “ thy relations is in danger, that is, when it is  
 “ for good to thyself or friends.”

But when there is no necessity of faith, and no public need to be served, the causes that besides these injoin subscription, are fond persuasions, and indiscrete zeal, and usurped empire over consciences ; (*k*) in which cases, the ecclesiastical state hath no power to give commandments ; (*l*) and if the civil state does, they oblige to suffering calamity, but not to any other conformity ; and then it is a direct state of persecution.

## VI.

Upon the account of this rule, it hath been of late inquired, whether it can be lawful for any man to subscribe what he does not believe to be true, giving his hand to public peace, and keeping his conscience for God. (*m*)

## VII.

But to this the answer is easy, if subscription does signify approbation ; for in that case it is hypocrisy, and a denying to confess with the mouth, what we believe with the heart. But if subscription were no more than the office of the clerk of the signet, or of a council, who in form of law is to sign all the acts of council, then the consideration were different.

For he that is a public officer, and interposes the signature of the court, not as the account of his own opinion, but as the formality of the court, all the world looks upon it as none of his personal act, but a solemnity of law, or an attestation of the act of the council.

But in subscription to articles of confession, or censure of propositions heretical, every ecclesiastic that subscribes, does it for himself, and not for the court. *Lubens et ex animo subscripsi* ; that's our form in the church of Eng-

land. *Consentiens subscripsi* ; so it was in the ancient councils, as St. Austin reports: “ I consent to the thing ; my mind goes along with it.” But in this case the whole affair is put to issue, which I touched upon before.

If the intention of the superior be to require our assent to be testified by subscription, he that subscribes does profess his assent, and whatever he thinks himself, it is the intention of the imposer that qualifies the subscription.

St. Austin tells of a senator that, upon his parole, went to treat for his ransom or exchange, and promised to return to them again, in case he could not effect it. But he going from the army, pretended to have forgot something, and came back presently, and then departed.

But telling his story to the Roman senate, and pretending himself quit of his promise, because he went back presently, they drove him out of the senate ; because they regarded not what he had in his head, but that which the enemy intended, when they made him swear to return.

## VIII.

But the effect of these considerations will be this ; that no particular church ought with ri-



gour to require subscriptions to articles which are not evidently true and necessary to be professed. Because in the division of hearts that is in the world, it is certain that some good men may dissent, and then either they shall be afflicted, or be tempted to hypocrisy ; of either of which if ecclesiastical laws be guilty, they are not for edification, but are neither just nor pious, and therefore oblige not. (*n*)

## IX.

But if for temporary regards the supreme power do require subscription, those temporal regards must be complied with, so that the spiritual interest of souls and truth be secured. And therefore, the next good thing to the not imposing uncertain and unnecessary articles is, that great regard be had, and great ease be done to wise and peaceable dissenters. (*o*)

## X.

And at last, in such cases, let the articles be made with as great latitude of sense as they can, and so that subscriptions be made to the form of words, let the subscribers understand them in what sense they please, which the

truth of God will suffer, and the words can be capable of.

This is the last remedy, but it is the worst ; it hath in it something of craft, but very little of ingenuity ; and if it can serve the ends of peace, or of external charity, or of a phantastic concord ; yet it cannot serve the ends of truth, and holiness, and christian simplicity. (*p*)



## N O T E S

Referred to in the foregoing WORK.

(a) *That which the government looks after, is that no new religions be introduced, &c.* And subscription to articles and forms of confession is the expedient adopted by the government for the purpose of excluding such new religions. But it is admitted, that subscription is reproveable in three cases. 1. When it is required to a false article: 2. When it is exacted with tyranny to consciences; and 3. When it is only the means of maintaining a faction. For examination into these matters, the member of a christian community must be sent:—1. To the scriptures, or, in bishop Taylor's terms, to the divine commandment. 2. To his own private judgment: and 3. To the political views of the imposers.——Peace and unity in the christian community, must therefore depend, not upon what is determined in these points by the supreme civil, or political power, but (in the two first cases more especially) upon what the subscriber shall determine for himself.

(b) *Pomponia Græcina.*] The good bishop cited Tacitus here by memory. Pomponia Græcina was not put to death. She was indeed tried as a capital offender, but acquitted by her husband to whom the judgment of her offence was committed. *Pomponia Græcina insignis femina, Plautio, qui ovans se de Britannijs retulit, nupta, ac superstitionis externæ rea, mariti judicio permissa. Isque prisco instituto, propinquis coram, de capite famaue conjugis cognovit, et infontem nuntiavit.* Annal. viii. 32. The Romans could not be said to be very impatient in this particular case; they seem rather to have considered it in the light of a family affair. And as there was an ancient law for trying heretical ladies before their husbands and relations, it should seem, their ancestors were of the same opinion. *Romuli lege, says Lipsius, matrona adulterij rea, marito permissa cognatisque.* Excurs. in Annal. iv. 42. This ordinance supposed that the offence rather concerned the culprit's family than the community at large; and such undoubtedly was the legislature's opinion in the case of religious ceremonies; otherwise what must become of the bishop of Gloucester's intercommunity of foreign rites with the public established rites of the state? Strabo, as quoted by Lipsius upon this passage of Tacitus, says, *Women are generally esteemed to be the chief promoters of superstition, and*

engage their husbands to attend religious feasts and ceremonies and all-kinds of superfluous worship. Bachelors, and men who live alone, are seldom found to be so disposed. This may serve as a presumptive argument at least of the general lenity of pagan governments to superstitious females. The good bishop, through inadvertence one would hope, instead of *superstitionis externa*, in Tacitus, hath substituted, *novæ cujusdam religionis*, which words are indeed more for his purpose. Commentators have supposed, that this foreign superstition was christianity or judaism. But if Græcina accompanied her husband into Britain, it is more likely that the accusation related to the practice or approbation of some druidical ceremonies, which she observed there.

(c) *Apudius Muræna.*] It should be, *Apidius Merula*: The good bishop is unfortunate in his instance: *Merula* was struck off the list of senators, by the arbitrary act of the tyrant Tiberius, who was wholly managed by his favourite, Sejanus. And this act is brought by the historian as one proof, that the emperor the more obstinately persisted in his inclemency, (another word for tyranny) the more the Romans remonstrated against it. The other fact is, that he sent a woman into banishment, who had been legally tried and sentenced to a milder punishment. *Tacit. Annal. iv. 42.*

(d) *They swore that they would keep their religion.*] Sorry I am to remark here a gross misrepresentation, which cannot be accounted for by a supposed inadvertence or failure of memory. The words, *se religionem et ritus patrios retenturum*, are a very unfair interpolation of the bishop, to serve a cause, of which I will venture to say, he himself had no good opinion. Polydore Vergil's words are, *Item, teste Festo, lapidem silicem tenebant juraturi per Jovem, hæc verbo loquentes; si sciens fallo, tum me Diespiter, salva urbe arceque, bonis ejiciat, ut ego hunc lapidem.* *De invent. iv. 12*, faithfully copied from his author Festus, and is no more than the form of the oath taken by those who swore by Jupiter, whatever the occasion or the object of the oath might be. Polydore, indeed says a little below, *Hunc pene morem pontifices nostri, reges, sacerdotes, prætores ac ceteri omnes præfecti servant qui ita jurant, antequam ad ea munera obeunda admittantur.* But surely these, even in Polydore's time, did not hold a flint stone in their hand when they swore; for he tells us that from the time of Justinian, the method of swearing was by laying the right hand upon the gospels, and saying, *ita me Deus, et hæc sancta evangelia jurent*; which is still the method of swearing in use among us, from the king to the petty constable, and, in many instances, where the religion and rites of the country never come in question. On the other hand (if we must have recourse to precedents from paganism, to justify customs which prevail under christianity) we learn from Festus, that it was not lawful for the *Flamen Dialis* to swear on any occasion. Aulus Gellius

gives us the prætor's perpetual edict to that purpose. *Sacerdotem Vestalem, et Flaminem Dialem in omni mea jurisdictione, jurare non cogam.* And Scaliger, upon this passage of Festus, quotes Livy (xxi in fine) where we read, that C. Valerius Flaccus being chosen *Ædile, quia Flamen Dialis erat, jurare in leges non poterat.* The reason of which Polydore Virgil gives as follows, *eo quod tormenti quoddam genus sit homini libero jusjurandum, præsertim sacerdoti, cui cum divina credita sint, parvam habere fidem absurdum censetur.* "Because an oath is a kind of a rack to an ingenuous man, particularly to an ecclesiastic, whose good faith it seems absurd to question, while things sacred and divine are intrusted to him." He immediately adds, *Utinam [hoc] attenderent nostri magistratus, qui volunt, pro re etiam minima sacerdotes jurejurando adigere, cum iis imprimis illud tantum fari liceat, est, est, non, non.* "I wish our magistrates would consider this, who require an oath from churchmen for every trifle, notwithstanding it is incumbent upon them more especially to say nothing in such cases, but yea, yea, nay, nay." If then we are to consider subscription, as bishop Taylor does, in the light of a *political* oath, and are to be governed by the wisdom of heathen legislators, we have in this precedent a strong argument against clerical subscriptions; unless it should be alledged that a christian minister is less to be trusted than a heathen priest. Or shall we say without regarding distinctions of times or systems,

*Swear priests, and cowards, &c.*

Forbid it decency! lest the reflection rebound, and bruise the imposer as well as the subscriber.

(c) *This was more than ecclesiastical subscription; for that bound them to it for ever, this only gives witness—&c.*] However this matter might be understood by this *sweet tempered bishop*, as Dr. Jortin called him, and others of his liberal turn, namely, that "ecclesiastical subscription, does not bind for ever;" yet such appears to be the case, even upon the principles he lays down in the subsequent parts of his discourse. "It may be very unfit," as the bishop says, "that we swear always to be of the same mind," but what is the consequence if the subscriber changes his mind, and revokes his assent to the article? So far, as the alledged purpose of subscription is concerned, he breaks the peace and unity of the church. If we go to the matter of fact, and apply the good bishop's rules to our own system, if there is any difference in the obligation between swearing or promising by subscription to obey the civil laws of our country, or swearing or subscribing assent to the religious doctrines or ceremonies which the church of England hath espoused and adopted, I apprehend the bond of ecclesiastical subscription will be found to be

stronger upon the Subscriber, than the obligation is upon him who promises upon oath to obey the municipal law of his country, I mean in respect of future obedience. The subject swears to observe and obey the laws of his country, such as they are at *present*. But the legislature of his country, if any of those laws are found detrimental, oppressive, or otherwise inconvenient, may and often does alter or repeal those laws, and that sometimes upon the petition or remonstrance of the subject; and so far as the subject had bound himself formerly to the laws then repealed, he is released from the strictness of his oath. But it has been alledged an hundred times, in the controversy concerning subscription, that the ecclesiastical establishment of this kingdom is *unalterable*; and in proof of this, the king's coronation oath, and the act of union of the two kingdoms of England and Scotland, have been pleaded in bar of any alterations of our church forms. The consequence is, that he that binds himself by his subscription to the conservation of peace and unity, binds himself to assent to these forms *for ever*. The argument, indeed for the unalterable perpetuity of these forms, founded upon the two topics just mentioned, is both false and foolish. But if this is the sense of the supreme power (and that it is we shall see presently) the subscriber has no remedy; he becomes their slave for life; for as the bishop says below, "what-ever the subscriber thinks himself, it is the intention of the imposer that qualifies the subscription." Bishop Taylor, by many striking passages in this short discourse, discovers his dislike to the mode of ecclesiastical subscription now in use, as well as to the imposition of it. It was indeed impossible that the author of the excellent tract, intitled, *The liberty of prophesying*, should not see the establishment of human articles and forms of confession in christian churches, in all its iniquities. He therefore endeavours to take off the two great objections to the subscription to them, the supposition of infallibility in the article, or, what is the same thing to the subscriber, in the authority prescribing assent to it; and "the direct shutting the heart, by such subscription against all further clarity and manifestation of the truths of God." This he does by stating ecclesiastical subscription, as "only giving of a *present* consent, and binding only "to the conservation of peace and unity, *for that time*." In which, one would think, he meant to be understood, that when the subscriber, upon *further clarity*, saw cause to change his mind, or to revoke his assent, he was no longer bound by his subscription, not even for the conservation of peace and unity.

But if this was bishop Taylor's meaning, he certainly ran counter both to the law of the land, and the discipline of the church. For it was determined on a certain occasion by all the judges of England, that the subscription to the articles was *absolute*, and not *conditional*, that is to say, without the condition, *so far forth as the articles are agreeable to the word of God*; and by the same judgment, the sub-

subscriber's *private opinion*, who should take some of them to be against the word of God, is expressly excluded; "because," as the judgment goes on, "by this means," i. e. by admitting the condition, "diversity of opinions should not be avoided, which was the scope of the statute, and the very act itself touching subscription, made of "none effect." [See Dr. Bennet's Essay on the 39 articles, chap. xxxiii.] Which statute thus interpreted admits not of the least relaxation of the subscriber's obligation in future, since from the moment the subscriber professes a *diversity of opinion*, he becomes amenable, and liable to the penalties of the statute, as a breaker of the peace of the church. The xxxviii<sup>th</sup> canon also, pronounces sentence of excommunication upon revolvers after subscription, and, without submission, after two months, absolute deprivation. What meaning have these laws, if subscription is not intended to fix the subscriber's assent for all time coming?

(f) *Such articles ought not to be made, unless they of themselves are necessary and plain by a divine commandment.* } But if an article ought not to be made, and for this reason, because it is not necessary and plain by a divine commandment, no human power hath a competent authority to make it. It is no matter how *useful* it may be for certain political purposes; if the truth or necessity of it are not plain by a divine commandment, such article *ought not to be made*. "For," as the bishop says, "if God hath not commanded us to believe it, no human power can command us to profess it." The church of Rome, indeed, pretending to infallibility, may, under that pretence, make articles totally unsupported by scripture proof, as necessary to be both believed and professed by divine commandment. But bishop Taylor was a protestant, and disclaimed the pretence; and whatever high opinion he might entertain of the authority of the church of England to fabricate divine commandments, he could not, in this case, and at the time he wrote this book, avail himself of the church's authority, after he had stated "subscriptions to articles and "forms of confession to be *wholly* of political consideration;" for the secret of an alliance between church and state had not *then* transpired. The quotation from Melancthon in the next paragraph, approved by the bishop, implies a limitation of political power to such injunctions as men would be obliged to obey, though the political power did not interpose, meaning in religious matters; that is to say (applying the aphorism as the good bishop applies it, to subscription) to the establishment of such propositions only, as we are obliged to believe by divine commandment. But the misfortune is, the unhappy subscriber is not permitted to debate with the civil power, whether such and such articles *ought* to have been made? but to consider what he is to do, now they *are* made. The good bishop says that "subscription ought to be so intended, that he who hath subscribed, may not perceive himself taken in a snare." The



worthy prelate meant, honestly, that in requiring subscription, there should be no appearance of guile or deceit. But all the defenders of subscription, from old Thomas Rogers, down to Powell, Ruthersforth, Balguy, και των καθ'εξης, have turned the instruction another way, and employed their casuistry, not to shew that *no snare is intended*, but to prevent, as far as was possible, the simple subscriber from *perceiving* it.

This limitation, taken together with bishop Taylor's position, that *articles and confessions* are wholly of *political* consideration, will undoubtedly operate equally against forms of worship, and every thing established by merely civil authority, and indeed against every thing of the religious kind, established upon pretence of public utility, which has not the clear warrant of the divine appointment.

(g) *If the peace of the church be safe without the article.*] The terms, *peace and unity, public peace, public need, temporal regards, &c.* assigned by the bishop as legitimate grounds for requiring subscription, terminate all of them here in *the peace of the church*. Innumerable have been the impostures in all ages occasioned by the equivocal use of words. What is the peace of the church? Can any man define it better than the apostle has done; namely, that state of the church, wherein the members of the church *lead quiet and peaceable lives in all godliness and honesty*; which they may very well do, and yet entertain very different opinions concerning human articles and confessions of faith of man's device. The apostle we see, throws the provisions for this peace and quietness into the hands of the civil magistrate; and if the civil magistrate cannot provide for the peace and quiet of his subjects by the execution of wholesome laws upon the offenders against them, it would be a curious discovery in politics, to find out how it might be done by exacting subscription to an artificial system of theological propositions. We may therefore safely conclude, that any thing of this kind established for assent or belief, beyond the divine commandment, is neither *necessary* nor *useful*, because the peace of the church may be secured without it. If indeed you take the peace of the church to mean, (what the advocates for subscription always suppose it to mean) a perfect and unlimited submission to the dictates of the rulers of the church, or, in the bishop's language, of the supreme powers, then every thing will be useful and necessary to secure the peace of the church, which tends to secure the ruling powers in the peaceable enjoyment of their dominion. But to complete this sort of peace, I question whether subscription to church articles, or any thing indeed short of the Spanish inquisition would be sufficient. The principle called conscience, informed by due examination, and regulated by the divine commandment, will be apt, perhaps, to consider this dominion of the supreme powers, in the light of usurpation, and treat it accordingly. And therefore till these powers can establish an absolute controul over the

consciences of their subjects, the peace of the church, in the sense above-mentioned, can never be secured; and in that case only can the exacting subscription to articles and confessions; beyond the divine commandment, be either *necessary* or *useful*.

(*h*) *Then the conformity is as useful to peace, as the sentence and determination was.*] In order to understand bishop Taylor's meaning in this paragraph, it will be necessary to consider the contested article or point of doctrine in dispute (as indeed the bishop seems to consider it) *before* it has received the decision or sentence of the supreme power. Before that be done, each party of the disputants is, in the bishop's idea, a faction; and consequently the deciders of the question espouse a faction and become abettors of it. But how necessary or useful soever the conformity of the opposite faction may be to procure peace, the expedient of *deciding* the point, is very unlikely to procure such conformity, even upon the bishop's own state of the case. For his lordship does not make the conformity required to depend upon the force or authority of the sentence, but upon the conformists belief that the article thus decided by the supreme power is true. This is clearly to put the conformity upon the issue of the man's private judgment; and if he refuses his assent upon a persuasion, that the article is not true, it is not the sentence (the man's integrity being presupposed) that will induce him to subscribe to it, nor consequently is the sentence useful for the peace of the church.

(*i*) *When articles are established without necessity, subscription must be required without tyranny and imperiousness, that is, it must be left to the liberty of the subject to profess or not to profess that doctrine.*] We must here again be careful that we do not misunderstand the good bishop. Articles established without necessity may mean either articles not necessary by divine commandment, or articles not necessary from any temporal regards either to peace and unity, or any of those purposes of public welfare for which subscription is supposed by the bishop, to be required on a merely political account. The bishop's hypothesis seems to allow the supreme power an authority to establish such articles at all events; for the proviso, that they do not encroach upon truth or conscience, does not seem to be inserted to limit the authority of the supreme powers, but only as an admonition to exercise their authority with moderation; or, as it is here expressed, "without tyranny and imperiousness." He might possibly mean, that the supreme powers might establish articles, which, abstracted from their *truth*, or any absolute *necessity* to establish them, would be politically *useful* (a distinction which his lordship appears to have adopted above) and might be assented to *as such only*, by the subscriber; and yet we see these unnecessary articles turn out to be articles of *doctrine*, to the truth or falsehood of which surely some regard should be had, if it is only on account of its *usefulness*. Shall we say that the good bishop allows the subscriber to subscribe his as-

sent to doctrines which (*cum permissu superiorum*) he is at liberty to profess or not to profess? But I should think, if the subscriber is a man of conscience, that after he has written his *libens et ex animo subscripsi*, to the articles, he has taken away his own liberty of professing or not professing the doctrine contained in it; that is to say, of professing or not professing his belief of it. For to say, I subscribe my assent to such a doctrine upon account of its usefulness, though I do not profess to believe it, is a contemptible prevarication, to which I should very unwillingly think so good and pious a man as Dr. Jeremy Taylor would give countenance. I consider him therefore, all along in this discourse, as accommodating his casuistry to the times, and the irremediable errors and absurdities of the church establishment, as it then stood. He found the doctrine of absolute submission to the supreme civil powers, to be the doctrine of the day; he knew likewise that to lodge the supreme power of requiring subscription in the church, would imply the infallibility of the church. He therefore stated subscription to be wholly of political consideration, upon the supposition that the civil powers might do many things on political considerations, and under the notion of public good, which were not strictly warranted by the word of God. It does not seem to have occurred to him, that the civil magistrate, being *christian*, is as much limited in religious matters, and matters pertaining to conscience, by the divine commandment, as the ecclesiastical. He says indeed, that "if God hath not commanded us to believe an article of doctrine, no human power can command us to profess it." But this, taken along with the words at the head of this note, only tends to confirm the suspicion, that the bishop made a distinction between an authority to command subscription of *assent* to articles of doctrine for the sake of peace or public good, and an authority to command the subscriber to *profess* his belief of the doctrines contained in it. A wretched kind of sophistry, adopted, I am afraid, too inadvertently and rashly by such subscribers among us, as consider the articles as *articles of peace only*, and a wretched expedient to provide for peace at the expense of truth and good faith. But the establishment stands as it did in bishop Taylor's time, and if he understood the thing in this light, why may not we? which would be an excellent apology, if nobody had written any thing upon the subject since bishop Taylor's time. If I remember right, (for I have not the book at hand) there is a letter in the life of the late Dr. Lardner, from the late Archbishop Secker, to that worthy man, disapproving of something the doctor has said in an excellent discourse on subscription, in one of the volumes of his *Credibility*, &c. His grace was there of opinion that "doctrines may be *useful*, which are not necessary." I cite the passage by memory, but his words, I am pretty sure, are to that effect. Things of that kind are easily thrown out and look plausible, till they are brought to the test of fact. If Archbishop Secker had

fat down at the time he wrote to Dr. Lardner, to prove the usefulness of subscription to unnecessary, uncertain, and perchance false articles of religion, and were to have had no farther preferment in the church till he had demonstrated his proposition, I am afraid the church must have wanted the edification she received from his prudent government for so many years.

(*k*) *And when there is no necessity of faith, no public need to be served, &c.*] The necessity of faith seems to be confined above, to the divine commandment, and the state-necessity, or public good of requiring subscription, is made, by the bishop, to arise from the obligation upon the supreme power to govern and rule in peace; and hence likewise the obligation of the subject to comply with the civil power, when required to subscribe, is said to arise; qualified however with a proviso, that the subscriber believes that the article to be subscribed, is true. Let us suppose then that he is otherwise persuaded; What is the magistrate to do? The necessity upon him is supposed to be the quelling a faction, by making an article decisive of a question which divides the parties, and injoining subscription to it by both for the sake of peace. But they who are persuaded that the article is *not* true, will not subscribe, nor indeed, even in bishop Taylor's opinion, ought they, on the peril of being guilty of hypocrisy. Shall the magistrate suffer the recusants to enjoy their opinion without molestation on his part? The faction then remains, it is not quelled, and peace is not restored. Shall he punish the recusants, by bringing calamity upon them? No, for this is a direct state of persecution, the offspring of *fond persuasion, indiscrete zeal, and usurped empire over men's consciences*. For whatever the supreme powers may think of the orthodoxy of their article, thus will a faction of recusants think of it, particularly if their recusancy brings calamity upon them; and they will have as much right and reason so to think, as the magistrate will have to impute their recusancy to prejudice and perverseness, which is the only plausible cause he can have for inflicting calamity upon them.

(*l*) *In which cases the ecclesiastical state hath no power to give commandments.*] That is to say, in cases, where there is no necessity of faith, (or no divine commandment) or no public need to be served. I apprehend this amounts to a total exclusion of the ecclesiastical state from *all* power, or participation of power in injoining subscription beyond the divine commandment. For if subscription to articles and forms of confession be wholly of political consideration, the civil state must of course be the *only* judge when public need is, or is not served by subscription. Thus the church would think she had no reason to take well at the bishop's hands, and hath indeed loudly remonstrated against such exclusion in former times; and where her discontent might have ended who can tell, if an expedient of reconciliation had not, about forty years ago, been projected and

published in the famous book of alliance between church and state? by which it appears (without any formal ratification, however, on the part of the state) that in all cases of public utility to be derived from religion, the church is taken in as co-operatrix. Bishop Taylor, God knows, understood the church and the state to act in two distinct departments, and saw no absurdity in supposing, that the civil state might oblige men to suffer calamity for conscience sake without the aid of the church.

(m) *Giving his hand to public peace, and keeping his conscience for God.*] The bishop has argued this point extremely well upon the question as he hath stated it. But I am apt to believe, that not one in five hundred who subscribe our articles without believing them, mean to accommodate the church with their subscription, as an expedient of peace. The peace of the church, is, generally speaking, a matter of very inferior consideration to him who is in danger of starving if he is not admitted into it. The truer state of the question therefore, in my apprehension, would be, whether a man may lawfully subscribe what he does not believe, *to avoid calamity*? Surely no wise or righteous government would entertain the absurd idea of securing the public peace by prostituting the consciences of its subjects. Neither, will you say, would any wise and righteous government think of securing the public peace by persecuting its subjects. I grant it. Some governments, however, have esteemed themselves wise and righteous to an extreme, in persecuting their subjects for not subscribing to ecclesiastical forms, which the consciences of those subjects could not digest, and among the rest, our own in consequence of the Bartholomew act; which, we have been informed by very consequential characters, and not quite an age ago, was most wisely fabricated to secure the peace of the church. But our government, it is alledged, is grown more wise and more righteous in adopting a spirit of toleration, and disavowing all thoughts of persecution. Be it so. They have disavowed the word. But *my* word and bishop Taylor's is *calamity*, and not *persecution*; and if I know myself, I shall never be of opinion with the *unfeeling* defenders of subscription, present or past, that an honest man who is deprived of his subsistence, and is sent to seek it *in desolate places*, because he cannot comply with an unrighteous imposition, suffers *no calamity*. As the law stands now, and as the compliances with it fall under common observation, it is no breach of charity to suppose, that ninety-nine out of an hundred of those who subscribe against their consciences, or without seriously debating the matter with their consciences, do it rather to secure a competent maintenance, or a station of respect and dignity, so called, than from any regard to the peace of the church; of which few men of sense entertain the false and inconsistent idea, that the defenders of subscription are daily endeavouring to obtrude upon us. Whether bishop Taylor would have allowed more

indulgence to this, than he does to the far less substantial plea he mentions, cannot now be known. As his argument is managed, he seems to have left no room in any case for that evasive casuistry, that allows a man to subscribe his assent to doctrines, which he neither believes, nor thinks himself obliged by his subscription to profess.

(n) *Of either of which, if ecclesiastical laws be guilty, they are not for edification, but are neither just nor pious, and therefore oblige not.*] That is, if such laws either afflict good men, or tempt them to hypocrisy, by rigorously requiring subscriptions to articles which are not evidently true, and necessary to be professed. Theories and hypotheses are of little weight till they are brought to the test of fact. Let us try the bishop's argument by applying it to our thirty-nine articles. There may be men among us who will be hardy enough to affirm, that all of them are *true*, and *necessary* to be professed. Many good men, however, of sound judgment, and inflexible integrity, have refused to subscribe them, upon very solid objections to the *truth* of some of them, and to the *necessity* of others. And it is very credible, that numbers of others, especially of the younger sort, subscribe them without examining them, and perhaps without being capable of examining them. I say this after bishop Burnet, who was a very competent judge. Several of those who have refused to subscribe them have expressed their affliction, that they should, by such refusal, be excluded from exercising a function in which it was their hearts desire to be employed, and have suffered calamity in being deprived of the means of procuring a competent maintenance in the only way in which they are qualified to earn it. Now if these men are not afflicted and distressed by the ecclesiastical laws which require subscription to the thirty-nine articles, and if the other sort are not by the same laws tempted to hypocrisy, then these laws rigorously requiring such subscription are both just and pious, and the two bishops Taylor and Burnet have been stating cases, and reproving practices with which the church of England hath no concern.

(o) *The next good thing to the not imposing uncertain and unnecessary articles, is, that great regard be had, and great ease be done to wise and peaceable dissenters.*] The very best thing then, is not to impose such articles; nor indeed is it very easy to see what those *temporal regards* are, that can require it, unless it be to throw more power into the hands of what is called the supreme authority than the divine commandment hath given it. But when such articles are established, and subscription to them is imposed, what ease can you possibly give to dissenters? They are not permitted to subscribe *conditionally*, or *with limitation*; they must subscribe *absolutely*, or their subscription is null and void; and the alternative is, an absolute exclusion from the temporal benefits and privileges of their fellow christians who comply with the imposition. The bishop

probably means, that they shall be permitted to live with their noses unslit, and their ears uncropped, or not be too severely fined, or too long imprisoned. "And is not this a great ease," will the advocate for subscription say "in comparison of what the dissenters suffered in the days of the Stuarts? not to mention the toleration act, which permits them to worship in their own way in separate congregations?" Yes, the toleration-act must be mentioned, for the toleration-act affords them no relief unless they subscribe articles, in their opinion, both *uncertain* and *unnecessary*. Without that qualification, they are still liable to all the *canonical*, and to many of the *civil* penalties ordained by law for the suppression of schismatics, conventiclers, &c. particularly fine and imprisonment. And indeed, allowing the moderation and leniency of the church of England in its utmost extent, the occasions of affliction, and the temptations to hypocrisy, still remain, which, I presume, have no tendency to secure "the spiritual interest of souls and truth." In the foregoing paragraph the bishop had said, that, "in the division of hearts that is in the world, some good men may dissent." Had the good man said, as he certainly meant, "division of judgments," his argument would have been more explicit. In the common acceptance of words, there may be division of judgments where there is no division of hearts. All the powers upon earth cannot effect an union of judgments, but an union of hearts there certainly may be, where every man is allowed the free exercise of his private judgment in matters of conscience; for the same conscience which obliges me to differ from any good man in a point of doctrine, obliges me to *receive him as a brother*, and not to treat him as an *enemy*; and every man who behaves himself with godliness and honesty, and does not transgress the civil laws of his country, ought to be in my estimation, a good man. There is no necessity that any individual should hate or molest another because that other is of a different judgment from himself. On the contrary, it is sinful and presumptuous, to treat him as an *enemy*, merely on that account. But every man who suffers calamity or affliction, that is, on whom they are inflicted by the civil powers, because of his not subscribing his assent to articles which appear to him to be *uncertain* or *unnecessary*, is treated as an enemy, that is to say, as an enemy to the peace of the church, or to public peace, and on that supposition, a *wise* and *good* dissenter there may be, in the eye of reason and christianity; but in the eye of politic power, a *peaceable* dissenter is a nonentity. And for the ease of an unpeaceable dissenter, no provision ought to be made. Who or what is it that gives the powers that be, civil or ecclesiastical, the power thus to infringe the laws of christianity in a christian country? None of the defenders of such assumed authority, have condescended to inform us on what competent authority it is founded; and in this particular the good bishop,

much as it concerned the question he debated, has left us short. The policy indeed, of imposing such articles, be the pretence what you will, seems to be no more commendable than the righteousness of it. Take away subscription to uncertain and unnecessary articles, and to all articles which are not *a priori*, necessary and plain by divine commandment; and all the dissent will be among individuals, one of whom hath no more right to decide than another; and there will be no peace broken, unless some audacious and turbulent fellow attempts to cudgel his antagonist into an assent to his private opinions; and then it is the bruiser that breaks the peace, and thereby becomes the proper object of the coercion of the civil powers; and his punishment so far effectually restores the peace of the community. But if the supreme powers take up the cudgels, the peace is broken on their part, and is not likely to be restored while there is one dissenter in the community. The plain truth is, all the difficulties in the bishop's political consideration of the subject, arise from the indeterminate manner in which he hath stated the authority of the supreme powers. If you ask, have the supreme powers authority to impose subscription to uncertain and unnecessary articles of faith? He seems (with his heathen authorities in view) to answer, "yes, when there is a public need to be served, and for certain temporal regards." But recollecting that he was writing where the christian religion was professed, he limits this authority with a condition, that, "the spiritual interest of souls, and of truth" (matters, which, with respect to the subscriber, are of private consideration) "be secured." But neither the interest of souls nor of truth can be secured, under an obligation to subscribe unnecessary and uncertain articles of faith; and so there is an end of the political power to impose them. And thus this worthy bishop, takes back with *one* hand, what he had given with the *other*, leaving the advantage however, upon the whole, in the scale of truth and christian liberty; contrary to the casuistry of our modern church champions, who having weighed *truth* against *utility*, find the latter to preponderate, by virtue of having the influence of the ecclesiastical state added to, and combined with the authority of the political.

(p) *It cannot serve the ends of truth, and holiness, and christian simplicity.*] This is said of that *latitude of sense* with which articles are to be made that subscribers may assent to the *same form of words, in what sense they please, which the truth of God will suffer, and the words can be capable of.* This the bishop calls the *last remedy* or expedient for reconciling men of different judgments in subscribing articles, otherwise neither necessary nor certain. Necessary such articles cannot be to prevent *diversity of opinions*, if the words are made to admit *diversity of senses*, and certain they cannot be, if they represent the truth of God as *equivocal* and *indeterminate*.



This therefore, the good man honestly and justly calls, "the worst remedy." And yet this supposed laxity of expression in the thirty-nine articles of the church of England, has been boasted of as her perfection and glory, and a testimony of her moderation in comparison of the rigor of other protestant churches. But if this remedy cannot serve "the ends of truth, and holiness, and christian simplicity," it can only serve the ends of falsehood, hypocrisy, and unchristian duplicity. For the pretence for exacting subscription to these articles is, "to prevent diversity of opinions," and the pretence of the subscriber is, his agreement with *all* his fellow-subscribers in that system of doctrine to which, by that act, he declares his voluntary and cordial assent. Thus he is understood by the imposers, and thus he must be understood by all honest men who know the import of his declaration, and know of no especial dispensation he has to prevaricate. In the mean time it may be questioned whether there is in fact this latitude of senses in the thirty-nine articles or not. It is next to certain that the compilers of those articles did not intend to leave any room for it; and if the learned and excellent Dr. Clarke was not the first that found such latitude of senses in them, he was the first that laid any considerable stress upon it, supporting his opinion of the expedience of making use of it, upon the supposition, that otherwise the protestant church of England must be understood to profess herself infallible. But if this way of arguing is admissible, I am afraid it will tend to reprobate some other more consequential parts of her ecclesiastical establishment, where no latitude is pretended, or can be pleaded, as wholly inconsistent with the genuine principles of the protestant religion. But besides the implicit condemnation of this latitude of senses, bishop Taylor we see, makes it questionable whether it will procure *peace* and *external charity*, and what he calls *phantastic concord*, or in his expression, serve the ends of them? Fact and experience convince us that it will not. It is certain, that there are among us a set of divines who assert one fixed orthodox sense of each article from which the subscriber may not swerve; and if this is not the belief of the supreme powers, it is certain they are offended with those who dispute it, and advance any other, though under colour that it is not contrary to the terms of the article. Hence *wrath, anger, clamour, and evil-speaking*, the common fruits of theological controversy, nor will the plea of a privilege of understanding the words of an article in a sense they will very well bear, screen the obnoxious man from the reproach of *heretic, schismatic*, and mover of sedition. Read a few pages in a book, intitled *Ophiomaches*, written by one Dr. Skelton, and believe if you can, that the church enjoys the peace the supreme powers intended to procure for her, by requiring subscription to articles and forms of confession. And so much for *peace*. External charity is an ex-

pression to which it is difficult to fix a precise idea. If it stands for no more than a mere toleration; *that* we know is now extended to those who do not subscribe the articles in any sense. And how far the orthodox are willing to shew even an external charity to latitudinarian subscribers, may be known by consulting the abovementioned Dr. Skelton and an hundred others of his complexion. The peace, the charity, the concord, whose ends are said to be served by this laxity of sense, are therefore all equally *phantastic*, merely ideal, and productive of nothing but a foolish substitution of the plausible vizard of sophistry, instead of the open, honest, and undisguised countenance of TRUTH and COMMON SENSE.

F I N I S.











